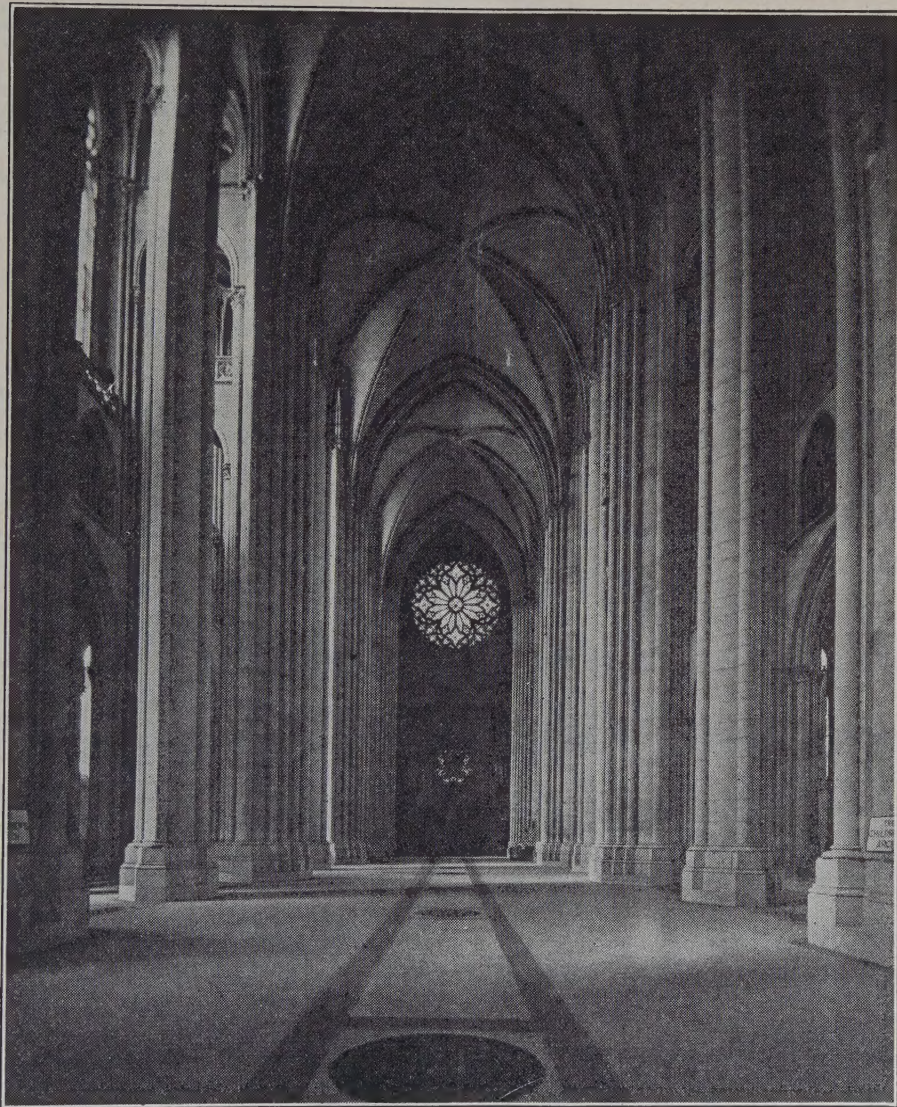


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The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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CLINTON ROGERS WOODRUFF }...Associate Editors
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ADA LOARING-CLARKWoman's Editor

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AND SPAIN\$4.00 per year
CANADA AND NEWFOUNDLAND.... 4.50 per year
OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Calendar



MAY

27. Trinity Sunday.
31. (Thursday.)

JUNE

1. (Friday.)
3. First Sunday after Trinity.
10. Second Sunday after Trinity.
11. S. Barnabas. (Monday.)
17. Third Sunday after Trinity.
24. Nativity St. John Baptist. Fourth Sunday
after Trinity.
29. St. Peter. (Friday.)
30. (Saturday.)

KALENDAR OF COMING EVENTS

MAY

28. Convention of Rochester.
Social-Industrial Reconstruction Confer-
ence, St. Louis.

JUNE

4-5. Liberal Evangelicals Conference.
11-July 29. East Carolina Young People's Camps.
13. Convocation of Wyoming.
16-29. Y. P. S. L. Camp, Kanuga Lake, N. C.
18-23. New Jersey Clergy Summer School.
20-30. Washington, D. C., Summer School of
Religion.
21-July 27. Olympia Summer Conference.
24-29. Peninsula Summer Conference.
24-30. New Jersey Summer School at Camp Ne-
jecho.
24-30. Cranbrook Summer Conference.
24-29. Erie-Pittsburgh Summer Conference.
25-July 6. Wellesley College Conference for
Church Work.
25-July 6. "Racine" Conference at Kenosha, Wis.
25-29. Gambier Clergy Conference.
25-July 6. Rural Work Conference, Madison, Wis.
Blue Mountain Conference.
26-July 6. School of Christian Social Ethics,
Wellesley.
28. Convocation of Vermont.
30-July 7. Provincial Graduate School, Bronxville,
N. Y.
30-July 13. Kanuga Lake Junior Camp.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

4. Holy Cross, Kingston, N. Y.
5. St. James the Less, Philadelphia, Pa.
6. Church of the Advent, Kenmore, N. Y.
7. Grace, Louisville, Ky.
8. Calvary, Bayonne, N. J.
9. St. Luke's, Gtn., Philadelphia, Pa.

Clerical Changes

APPOINTMENTS ACCEPTED

MORLEY, REV. MYRON L., formerly rector of the Church of the Good Shepherd, Forrest City, Ark.; is rector of St. Mark's Church, Jonesboro, Ark. Address, 705 Church St.

STIMSON, REV. WILLIAM B., of the staff of St. James' Church, 22d and Walnut Sts., Philadelphia, has been appointed by Bishop Taitt as chaplain in charge of the Episcopal student at the University of Pennsylvania, effective September 1st.

WATSON, REV. DAVID C., formerly rector of Holy Trinity Parish, Sykesville, Maryland; is rector of St. James' Parish, Anne Arundel County, Maryland, since March 1st. Address, Lothian, Maryland.

WHITTLE, REV. WILLIAM, formerly priest in charge of Holy Trinity Church, York, Nebr.; to be priest in charge of St. Paul's Church, Niobrara, and St. Mark's Church, Creighton, Nebr., July 1st. Address, Niobrara, Nebr.

NEW ADDRESSES

GOODMAN, REV. HARRY C., formerly Hotel Cairo, Que St. near 16th; The Donald, 1523 22d St., N. W., Washington, D. C.

KELL, REV. THOMAS S., who recently was obliged to resign his work at Fort Atkinson and Jefferson, Wis. (Mil.), on account of impaired eyesight, has gone to England for a year's visit. Address, 83 Hereford Road, Halliwell Hall Estate, Bolton Lanes, England.

RESIGNATION

RADCLIFFE, REV. REGINALD S., D.D., as priest in charge of Holy Trinity Church, Brookville, Pa. (Er.). Dr. Radcliffe is rector emeritus of Grace Church, Ridgway, honorary dean of Ridgway Convocation and honorary chaplain of American Legion Post 102, Brookville, Pa. Address, 428 Allenhurst Ave., Ridgway, Pa.

ORDINATION

PRIEST

COLORADO—The REV. EDWIN JULIAN ANDERSEN was advanced to the priesthood by Bishop Ingley, Coadjutor of Colorado, in St. Barnabas' Church, Glenwood Springs, May 10th. The Rev. W. O. Richards presented the ordinand, and the Bishop preached the sermon. The Rev. Mr. Andersen will continue to be in charge of the mission at Glenwood Springs, and also St. John's, Newcastle, St. Paul's, Marble, as well as other contiguous territory. Address, 825 Blake Ave., Glenwood Springs, Colo.

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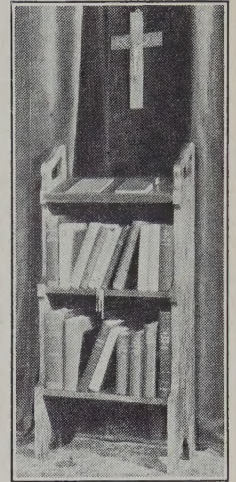
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AMERICAN CHURCH MONTHLY

341 Madison Avenue, New York, N. Y.
The Rev. Charles Carroll Edmunds, D.D., Editor

\$3.00 a year June, 1934 25 cts. a copy

Editorial Comment

Sorry—How Long, O Lord—Cum Talis Est, Utinam Noster Esset—Our Eucharistic Worship—A Grave Sin—Interfering With Caesar's Job—Can We Have a New Deal?—Wanted—An Unsound Foundation—Reservation.

The Theology of the Eucharist. William M. V. Hoffman, Jr.

Some Findings in Archaeology. C. Earle B. Robinson.

Liberal Catholicism and the Eucharist. W. Norman Pittenger.

The Great Act of Worship. Henry Bedinger.

Symbolism, Part VI. Frank L. Vernon.

Stalin's New "Classless" Society. A Colonist.

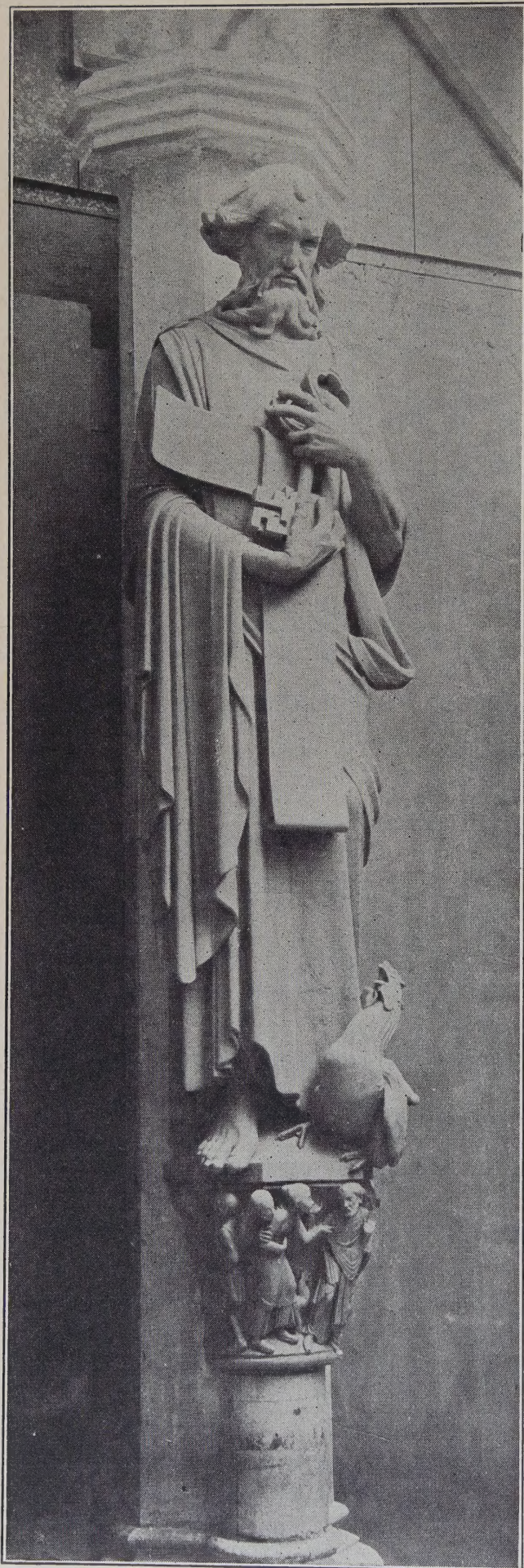
Book Reviews

Books Received

AMERICAN CHURCH MONTHLY

341 Madison Avenue
NEW YORK

WHEN WRITING ADVERTISERS PLEASE
MENTION THE LIVING CHURCH



St. Peter the Apostle

The central figure by John Angel of a group of martyrs in the portal of the north tower of the Cathedral of St. John the Divine, New York City. This portal is called the Martyrs' Doorway. The group includes St. Stephen, St. Lawrence, St. Alban, St. Catherine, St. Denis, St. Vincent of Saragossa, St. Thomas à Becket, and St. Joan of Arc.



VOL. XC

MILWAUKEE, WISCONSIN, MAY 26, 1934

No. 30

EDITORIALS & COMMENTS

Beauty and Worship

IN THE Church's earlier days there was no fixed rule as to the use of a certain color at a particular time. The set of vestments used on the great festivals was the "most precious" set. This might be "cloth of gold" or red or a set which was richly embroidered in many colors or a set "bedight with gems." The most beautiful vestments were the "proper vestments" for the highest days.

Moreover, the "most precious" set often had a worldly past history. For instance, there was the mantle of cloth of gold lined with crimson velvet which Henry V wore as he rode through the streets of London. This was presented to the Abbey of St. Albans, where it was used as the "best cope." And there was the chasuble at Glastonbury, of "green silk, wrought with finny fishes and gold birds," which tradition says was made of a cloak that belonged to Henry II, given to the Abbot by Queen Eleanor. Most interesting of all were the three copes of Ely Cathedral, made of the robe worn by Queen Philippa at her churching after the birth of the Black Prince. She gave the robe to the Bishop of Ely, and he had the "best copes" made. That robe was of "murrey-colored velvet, powdered with golden squirrels." Sometimes, the "most precious" set was enriched with the jewels of a "ladye of high degree" who had taken the veil.

It seemed to come naturally into the thoughts of men and women in those days to associate even the beauty of worldly pomp with worship. Often, of course, they gave specially made vestments to abbeys and even to chapels-of-ease. It was a customary thank-offering. But more frequently they presented their own "most precious" vestures. A king's mantle, a queen's state robe were costly things, specially woven, wrought by the most skilled craftsmen. It is interesting indeed to reflect upon that impulse which led them to give to the Church the gorgeous apparel worn on a memorable day. Why did they? We are so accustomed to think that the reason lay in the position of the Church in the State in those times. But it really would seem to be rather the place the Church held in the minds of Christian people.

The blessing of the Church was sought upon every oc-

casion, great and small. Thank-offerings, then as now, were made for that blessing. The thank-offering was a thing of beauty; moreover, it was the very thing of beauty closely associated with the hour of the blessing. The Middle Ages were appreciative of beauty; while there were only a few great creators of beauty, there were multitudes who perceived and loved beautiful things. And they all instinctively desired the Church to have their "most precious" creations or possessions. They dedicated beauty and offered it for consecration.

As we all know, people today sometimes give jewels or silver and gold to be used in the making of beautiful Eucharistic vessels or pectoral crosses. Rare fabrics, such as lace or brocade, are also given to the Church. But this happens seldom. Do we ever hear of actual garments being dedicated as in the Middle Ages?

When we do, it is a child who makes the gift. For example, there was the boy who, having seen a red chasuble when on a visit to another town, offered his rector the use of the robe worn by King Arthur in the ceremonies of the Order of Sir Galahad. It was red, and it was the shape. And there were the girls in a Church boarding school who did not wish to wear their white confirmation dresses afterward "just as summer dresses." They gave the dresses to a home for girls. There, listed as "confirmation dresses," they have been worn by many other girls at confirmation. Perhaps only children now have the simplicity of heart to be true medievalists in this particular.

WE ALL marvel that beauty does not always inspire worship, or even reverence. At a wedding in one of the most beautiful churches in the country, women stood on the seats of the pews in order to see the bride. This is not "New World crudity," either. In a recent issue of one of the leading English Church papers, there is a paragraph entitled "Behaviour of Cathedral Visitors." In it, the Dean of Wells is thus indirectly quoted:

"He incidentally strongly criticized the behavior of some of the visitors to the Cathedral. Books and music had been,

he said, taken from the stalls, remains of luncheons had been found in the Lady Chapel, smoking had to be stopped, even at the steps of the high altar."

Wells Cathedral, as we all know, is not only one of the oldest but one of the most beautiful of English cathedrals. Indeed, some architects declare that it is the loveliest of them all.

Beauty must needs be dedicated, offered for consecration. The great builders of the great cathedrals did so offer it. Every act in the fulfillment of their high purposes was an act of worship. We may almost say that the building of a cathedral is a religious service, extending over years, or centuries.

Indeed, all who helped to build and to embellish the cathedrals and churches of, not only the Middle Ages but any age, did their work in the spirit of worship. The donors of the needed money gave it as an offering, placed first on the altar. This is just as true today as it was when Winchester Cathedral was built.

WE venture to think that the only persons who are not moved to reverence in the presence of beauty are those who have not dedicated such beauty as they could create or perceive, to God. The youngest member of an Altar Guild, who has never made anything except the simplest piece of altar linen, learns from the "blessing" of that little offering to see the whole church as something made and then set apart for the glory of God. Such a person will be as reverent in a great cathedral abroad as in the small village church at home. The same spirit of worship will be felt in both.

People are wont to say that there are some men and women who cannot "appreciate" beautiful things. Such persons, they tell us, will regard a Gothic church as "plain," and a painting of the Primitive School as "stiff"; and they will not like plainsong. But perhaps those men and women appreciate other beautiful things. Worship may be deeply associated with beauty of another order. We cannot dispute with them, nor should we. But surely we might do more than we ordinarily do to share with them the reason for our own delight in the beauty we love. For us it is a beauty peculiarly permeated with holiness.

On the other hand, there are persons who would distinguish very sharply between "secular and sacred objects." Yet it is only by being consecrated and being used in the worship of God that any object at all becomes sacred. A font is a sacred fountain; an altar is a table for the Sacred Banquet. We are frequently reminded that vestments were once "ordinary secular wear." Of course they were. We may consecrate anything. And we should consecrate everything. Then the whole of life would be worship.

THERE is one kind of beauty that everyone does appreciate, even without sharing it. This is the beauty of holiness. Scarcely a person is there who does not recognize great saintliness of character. It is the greatest transforming force in the world. We sometimes hear a holy man or woman described as "utterly consecrated." And that is just what that person is.

What is the holiness of beauty? Surely it is beauty "utterly consecrated." Everyone has something beautiful to offer. Let everyone offer it. Then indeed not only the hours spent in church will be sacred, but all of life. Art will indeed transmute daily living.

THAT HARDY PERENNIAL, the subject of the common cup in the service of Holy Communion, is again causing widespread agitation throughout the Church, if one may judge by the editorial and correspondence columns of our honored contemporary, the *Churchman*. The

remedy suggested by that periodical is the abolition of the practice of communicating the laity from the chalice in

Intinction

favor of the practice of dipping the consecrated bread or wafer into the consecrated wine, commonly known as intinction.

The practice of intinction is nothing new in the history of the Church. In former ages, indeed, it was very common; in the East from the ninth until the eighteenth century; in the West from the seventh to the eleventh century. Indeed, the mention of the practice may be found as far back as the fifth century as a method of communion for the sick.

The present-day practice of the Eastern Church is in effect a kind of intinction, the consecrated elements being administered in the Orthodox Churches by means of a spoon. In the Syrian Church a still closer approximation is to be found in the "anointing" of the species of bread with the species of wine at the fraction and the subsequent administration of them with the fingers.

In the West the practice of intinction was generally discouraged by the papacy and it was distinctly forbidden to the Italo-Greeks by Pope Benedict XIV in 1752. It had, of course, already fallen into disuse in most parts of the Latin communion with the denial of the chalice to communicants.

In the Anglican communion, the universal practice of communion in both kinds, the communicant receiving from a common chalice, has been followed since the breach with Rome in the sixteenth century. So far as we are aware, there was no public objection raised to this practice until the turn of the present century when public education in regard to the common drinking cup began to have repercussions in the Church. Since that time the matter has been frequently discussed in ecclesiastical gatherings of all kinds but no modification has been made in the official practice of the Church. Unofficially, however, the practice of intinction has been adopted in various parishes throughout the Anglican communion, sometimes with the consent of the Bishop and sometimes on the authority of the parish priest alone.

In 1908 the Lambeth Conference made a study of this question through a committee of twenty-five bishops, six of whom were American. This committee reported that, having received the help of important testimony with high medical authority, it did not believe that the risk of infection was sufficient to justify any change in the received manner of administration and that "it would be unwise to recognize and encourage by a change an alarm which should be met with the exercise of common sense." The committee advised, however, that in special cases where exceptional circumstances seemed to require a departure from the usual manner of administration counsel and direction should be sought from the bishop of the diocese. This recommendation was embodied in a resolution (No. 31) adopted by the conference.

In the American Church the question was brought up at various General Conventions, and the Lambeth declaration was adopted as the judgment of the House of Bishops in 1913. In 1922 a joint commission of five bishops, five presbyters, and five laymen was appointed to study the entire question anew. This commission made a thorough study of the subject. A letter was sent to the bishops asking if the use of the chalice had become a serious issue in their dioceses and what means they

had adopted to meet it and another letter to the attorneys-general and the boards of health in the various states inquiring whether restrictive laws were already in force or about to be enacted and whether there had been any convictions under such laws. The opinion of physicians was also sought, chiefly through personal interviews, and the experience of several of the clergy in the larger parishes noted.

This commission reported to General Convention of 1925, giving its findings in some detail. The report read in part:

"It [the commission] believes that the danger of infection from the use of the chalice is exaggerated; that, if the fear which gives rise to the agitation against the common cup were allowed to control our actions, life could not be lived under present conditions. In every hotel, in every train, in every sleeping car, in every home and on the streets, germs of varied kinds and in abundance prevail. The handling of food, tableware, books and newspapers, and the common practice of kissing and handshaking are possible sources of infection. But while this is true, there remains the fact that there is an aversion, a feeling of repugnance, due to a naturally fastidious taste and fostered by the prevailing teachings on hygiene against the use of a common drinking vessel, and that this feeling is keeping many people away from the Holy Communion. No argument that can be advanced, no statistics that can be presented in support of the fact that the clergy, who run the greatest danger, are accepted by insurance companies as first-class risks, will remove the feeling or satisfy the demand of the civil authorities."

The commission further reported that three alternative methods of administering the Holy Communion had been suggested as follows:

"(1) To communicate the people in one kind only—the species of bread;

"(2) To authorize the clergy to instruct their people who fear infection from the chalice that they may receive in one kind only, passing the chalice at the time of administration;

"(3) To authorize intinction to be used with the permission and under the direction of the Bishop of the diocese."

The commission refused to commend the use of individual cups or the withholding of the cup from the laity. "We are convinced," the report continued, "that it is of the highest importance that the Church should continue its historic method of administration in accordance with the institution of the Sacrament by our Lord, and we believe that the members of the Church have the right to demand that they should be communicated in both species; but we recognize that a valid Communion may be made by the reception of one species only, and that it would be legitimate to so instruct fearful communicants whose fears would be thus allayed and who would not longer, under such provisions, absent themselves from the Holy Communion. Such a permission, if given, should guard carefully against the withdrawal of the cup, and make it plain that the communicant must determine for himself whether he shall receive in one or both species."

As to intinction, the commission noted that there were various methods employed in administering in this manner and found that "there are objections that may be raised against one and all of these methods." Therefore, they determined that it was wiser to leave the method to be employed to the bishops, each in his own diocese, where the need for intinction was felt. Instead of recommending legislation to this end, however, the commission concluded by recommending only the following resolution, which was adopted: "Resolved, the House of Deputies concurring, That the Report of the Joint Commission on the use of the Common Chalice be accepted

and that it be printed in the Journal." There the matter rests to this day.

We have reviewed this subject historically at some length in order to place the question in its proper setting. If any action is to be taken it should be done by the considered action of General Convention with due regard to the study that has been given the subject heretofore.

So far as the merits of the issue are concerned, we feel that the agitation has been out of all proportion to the amount of feeling on the subject throughout the Church. In the average congregation the question is one that rarely if ever arises. When it does arise in an individual instance the priest can generally deal with it by giving permission to the individual to withdraw from the communion rail after receiving the consecrated wafer, since it is a well established doctrine of the Church that Communion in one kind is a complete Communion.

It seems to us that the question is entirely one of order and expediency, no doctrinal point being involved. If there were really a widespread agitation throughout the Church for the adoption of the practice of intinction, then we think that our normal order of administration should be conformed to that and directions for the reverent and uniform administration in this way laid down by General Convention. Failing this widespread agitation we see no reason why the present practice should not be continued, exceptions being authorized by individual bishops in cases where it may seem advisable to do so.

So far as the risk of infection is concerned, we have yet to see evidence of any infection actually transmitted through the administration of the common chalice in Holy Communion. As has been frequently pointed out, the clergy are considered exceptionally good risks by the insurance companies and the clergy are the ones who would be most exposed to such danger if it existed. It seems significant that the testimony of doctors and others injected into discussions of the common chalice, while they frequently express the belief that contagion *might* be spread in that manner never point to any specific case in which it can be established beyond reasonable doubt that infection *has* been so spread.

After all, the chalice of our Lord's sacred Blood is not a common drinking cup, and there is far greater danger to the soul through the neglect of the Blessed Sacrament than there is to the body through the reception of the Holy Elements.

THE Clergy Pensions Institute, which to some extent corresponds in the Church of England to our own Church Pension Fund, has implemented what a journalist terms "the customary pious resolutions" by disposing of a \$50,000 block of stock in Vickers, the largest arms firm in

Clergy Pensions and Armaments

Britain. During the forty years that these shares have been held, the British have been engaged in two major wars and eight minor campaigns. In addition Vickers, with such enterprising salesmen as Sir Basil Zaharoff, have supplied death-dealing weapons to scores of foreign countries, not a few of which have used them against Britain and her Allies. We wonder how many bereaved English mothers have been comforted by the thought that their sons gave their lives not only for their country but also to provide material ease and comfort to their bishops and vicars in their declining years!

Incidentally, the London correspondent of the New York *Times* points out that Vickers' deed of association, revised as recently as 1927, empowers that concern "to purchase, acquire, rent, build, construct, equip, execute, carry out, improve,

work, develop, administer, maintain, or control in any part of the world works of all kinds, including . . . publications, breweries, churches, buildings, or any other works." Can anyone tell us why an armament concern should be legally authorized to control churches, or how that control is exercised, other than by the lure of poisonous profits, to which the Clergy Pensions Institute yielded for nearly half a century?

Through the Editor's Window

WE CONGRATULATE the *Churchman* on the award it has received from the School of Journalism of the University of Missouri. One of five to receive the medals of honor for distinguished journalistic service annually presented by this school, the *Churchman* was cited "for 130 years of highly intelligent and uncompromising editorial freedom and independence" and "for a dynamic and powerful contribution to a modern liberal outlook for religion."

ALSO HONORED in the Missouri award was the Des Moines *Register and Tribune*, of which our good friend and Harvard classmate, Gardner Cowles, Jr., is the enterprising editor. To him and his splendid paper, ever constructive in its crusade for a better society, we also extend congratulations and best wishes.

SPEAKING of the press, we are delighted at the rebuke administered by the President to "the small minority who suggest that the freedom of the press has been either destroyed or assailed" by the codification of the newspaper industry. Ogden Reid and the other die-hards who profess to see a menace to Constitutional rights in the NIRA, and who insisted on the incorporation of a freedom of the press clause in the newspaper code (as if the guarantee in the Constitution could be bolstered up in that way), have confused the right to speak freely with the supposed right to employ child labor and to work employees long hours at low pay—the latter of which was never guaranteed by the Constitution to the press or anyone else.

TIRED of ineffective vocal protests against objectionable movies, the Roman Catholic hierarchy has organized a "Legion of Decency" to touch producers in that vital spot, the pocket-book. Members pledge themselves individually not to see objectionable pictures and to prevent their children from doing so. The crusade will have the hearty good wishes of all who are disgusted with the constant succession of filth emanating from Hollywood and corrupting the youth of the entire world, together with the iniquitous block booking system and the mock piety of the Hays organization.

ANSWERS TO CORRESPONDENTS

L. J. A.—The Church of England has no formal machinery for canonization. However, King Charles I was recognized by the Church as a martyr and at the Restoration the anniversary of his death was ordered to be kept as a day of fasting and humiliation. The service appointed for use on the occasion was only removed from the Prayer Book in 1859.

P. R. W.—The hymn *Nearer My God to Thee* was written by Sarah F. Adams in 1841. It is No. 222 in the New Hymnal.

THE MAGIC OF THANKSGIVING

ASOLITARY *wisp of light-heart*
 Rose with her. (*Life weighed so hard.*)
She held it like a chalice to the East.
And in thanksgiving lifted it . . .
At each oblation through the day
"The chalice swelled!"
And when the sun had made its forward sweep
And evening fell
The wisp of light-heart was a joyous real!

VIRGINIA L. LAKE.

HOLD EVERYMAN'S OFFERING THE EPISCOPAL CHURCH LINE

CHARLES P. TAFT, national chairman of the Everyman's Offering, with headquarters at 223 West Seventh street, Cincinnati, recently had an interesting experience. He went to Washington to interview President Roosevelt. Through no fault of his own, Mr. Taft was delayed. He went anyway to the White House and roamed about the grounds where he had spent four years in his boyhood when his father was President. After considerable time, while he was playing with the Dall children, he heard the President calling out to him: "Come in and see me. I didn't know you were still about."

Mr. Roosevelt listened with keen interest to the plan of the Everyman's Offering and said: "Count on me as one with the rest of our Churchmen. Only don't put me up as an honorary chairman. Put me in with the rest of the national committee down among the R's. Have you an envelope for my contribution?"

Henry M. Wallace, Secretary of Agriculture, joined the national committee with two words: "Of course!"

LARGER GIFTS NEEDED

Mr. Taft urges men of means to do more than join the rank and file of laymen givers. He says, "We must make a back log of contributors ranging from \$100 to \$5,000 against which the necessarily smaller offerings from thousands of men can count. Men of means must face squarely the question whether the Church shall nail up doors of schools and hospitals in neighboring foreign fields as well as in home territory."

"SHALL WE KEEP DOORS OPEN?"

"Or, for the price of a caddy for a day's golfing, cut off the wages of a native Philippine nurse for a day?

"Or, for the cost of a set of World's Series tickets, shall we lock up the Rhode Island Seamen's Church Institute for a day?

"Or, for a year must we close St. Timothy's Hospital at Cape Mount, Liberia, for the price of a new car?

"Or, for the lack of \$10,000 shut down St. Luke's Hospital, Tokyo, for three months?

"Men who want to personalize their giving have a list of 7,000 living enterprises from which they can choose to make their own. We must count on men of means to take up partnership in proportion to their means. Only thus can we come to General Convention in October with an offering that will Hold the Line."

THE BROTHERHOOD PLEDGES

Telegram from Leon C. Palmer reads: "The Brotherhood of St. Andrew heartily endorses Everyman's Offering and pledges its enthusiastic coöperation therein. We must not only hold the line, but go forward. Each Brotherhood member is urged to participate in this endeavor to the utmost of his ability."

BISHOP SHERRILL'S ACTION

Bishop Sherrill writes: "Massachusetts men are with you. Although our plans were under way before that of the Everyman's Offering we will segregate every gift from our men and have it counted with yours when presented to General Convention. Your plan seems to me one of the most heartening things which has happened in the Church to my knowledge."

Already similar cheering endorsements have come in from about thirty bishops.

The Progress of the Cathedral of St. John the Divine

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

IT HAS BEEN SAID WITH TRUTH that the building of a great cathedral is an event in the world's religious history and it is significant that in these times in which we are living new cathedrals are rising in various parts of the world. Among these buildings now in course of construction there are in the Anglican communion three which will hold place among the greatest of such edifices, the Cathedrals of New York, Washington, and Liverpool. The Cathedral of St. John the Divine when completed will be the largest Gothic cathedral in the world with 16,822,000 cubic feet of content. The experts tell us that the next Gothic cathedral in size is Milan, with 15,786,000 cubic feet of content, that Liverpool, the largest of the English cathedrals, has 13,431,000 and the Cathedral of Seville 8,908,000 cubic feet of content.

The New York Cathedral will have a seating capacity of more than 15,000, or standing room for 40,000, and with the amplifiers they will all be able to hear. It can safely be said that no cathedral was ever of more solid and enduring construction. No steel has been used in its construction except for the beams of the roof. With its walls of granite resting on a foundation of solid rock it should be as lasting as the pyramids and it is said that it will be standing when every other building now in New York has disappeared. An engineer of note who was asked how long the building might be expected to last replied: "If you could return to earth five thousand years from now you would find St. John's standing to all outward appearance as you see it today."

If any justification is needed for the erection of such buildings other than their witness for God and for religion, it can be found in the service rendered each year to the Church and to the community by the Cathedrals of Liverpool, Washington, and New York, and by the way in which these buildings are used in the interests of great causes both religious and civic.

As to the cost of such a building, it should be kept in mind that in construction of this character practically all the money expended goes for labor; the cost of the materials used is so small as to be negligible. The continuance of work on the building in these times is of inestimable help to the craftsmen and workmen engaged and to their families but it is our unalterable rule to

build only what we have the money in hand to pay for. There is not one dollar of debt on the building.

To most of us, however, no justification is needed for building in New York or in Washington a great cathedral and we are proud to have our part in it. As Bishop Henry Codman Potter said, a building "which stands for influences so potent

and so divine cannot be too stately, too spacious or imperial, and most surely cannot be an anachronism in any age or in any land."

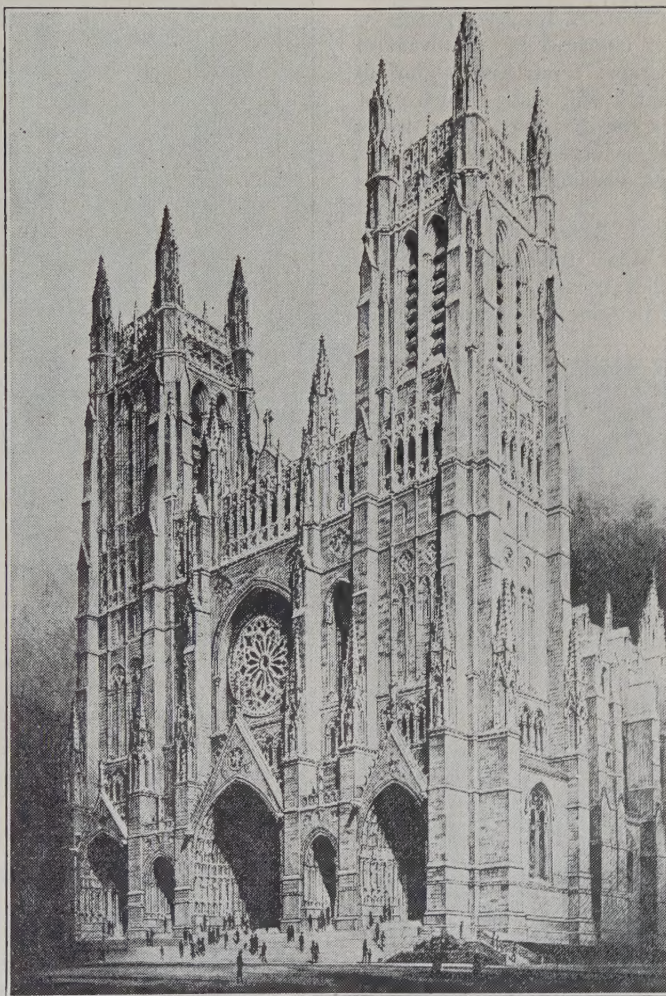
Some have feared, not unnaturally, that the building of a cathedral might draw off from, or conflict with, the giving of money needed for other purposes. The record however shows the opposite of this. Most of the money given for the Cathedral of St. John the Divine could not have been obtained for any other Church purpose and the largest contributions ever made by the diocese of New York for the work of the general Church and of the diocese were made while the effort for the building of the cathedral was at its height. In New York, and elsewhere, the record shows that the interest aroused has stimulated and increased giving for other purposes.

No words can adequately express the values, spiritual, educational, and moral, of a great cathedral. It is an influence beyond all measure for faith, for fellowship, for peace, for the things that bless and enoble human life now in our own time and for the generations that are to come. I wish I could describe some of the special and community services which have been held in the Cathedral of St. John the Divine during the past year but in this

article I am asked to write of the progress of the building and of the point which this has now reached.

SINCE 1924* more than \$14,000,000 has been contributed for the cathedral. Some portion of this has been added to the endowment fund but by far the greater part has been spent in actual building and was given specifically for this purpose. From \$3,000,000 to \$4,000,000 had been expended before 1924, nearly \$1,000,000 of this for the cathedral site, and it will require at least another \$10,000,000 to complete the vast edifice.

It is now sixty-one years since the charter was granted and the project was initiated under Bishop Horatio Potter.



THE WEST FRONT OF THE CATHEDRAL

It has been built up to the line from which the upper portion of the two towers will rise independently.

In 1892 the cornerstone was laid by Bishop Henry Codman Potter and in 1899 the crypt was opened for worship. In 1911 Messrs. Cram and Ferguson were appointed architects of the cathedral and in that year the first service was held in the choir and crossing by Bishop Greer. The crossing at that time was temporarily enclosed and roofed as it now stands. Its walls of rough concrete are there only until it can be opened into the nave and into the north and south transepts and its dome will give place to the great central tower of the cathedral. The seven noble chapels around the apse were completed and consecrated between 1911 and 1918.

In 1916 ground was broken for the nave and the foundations for it were put in but no further work was done on it until 1925.

Since 1924 the beautiful Stuyvesant baptistry, the great nave, the west front leaving only its two towers to be completed, and part of the north transept have been built. Space does not permit any detailed description of these great portions of the cathedral but this will gladly be furnished to any who wish to have it. In 1926, after a visit to the cathedral, Prof. A. Kingsley Porter of Harvard University, whose death is lamented by all lovers of art and architecture, wrote to Mr. Cram: "Your nave is glorious—in its half-built state I can see that it will realize much more than all the beauty I at once felt in the drawings. Your design surpasses what the Gothic builders achieved in their, to me, superlative effect—the vista through openings to openings beyond."

Another qualified judge, the late J. Bernard Walker, editor of *The Scientific American*, says: "When the student who has familiarized himself with the medieval cathedrals enters the nave of St. John's, looks through the two lines of soaring columns



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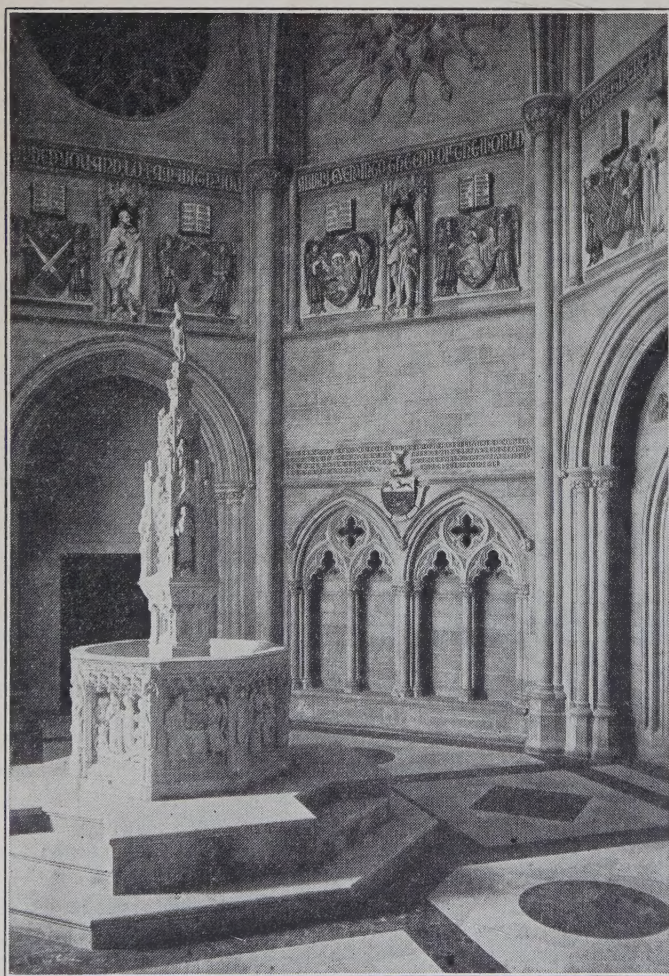
THE NATIVITY

This beautiful group by John Angel is in the tympanum of the great portal in the south tower of the west front of the cathedral.

that sweep, unbroken, from floor to roof, and appreciates the vast stretch of ninety-six feet from clerestory window to clerestory window, he will realize that here is something which, for sheer majesty of effect, is unmatched among the cathedrals of the world."

THE NAVE is pure thirteenth century Gothic but it is in no sense a copy of any other. Its design shows great boldness and originality and its general scheme is unlike that of any ancient cathedral. It has five aisles, an important and distinctive feature, and its spaciousness is emphasized by the ingenious disposition of the great piers and columns. In each of the fourteen bays in the nave is a chapel 18 feet deep, 25 feet wide, and 43 feet high. Above the chapel arches is the triforium gallery and above that rise the great clerestory windows and above these is the wonderful sexpartite vaulting.

The west front is one of the noblest and most majestic units of the cathedral. Its immense width of 207 feet gave opportunity for its plan of five portals, the special feature of the Cathedral of Bourges, and its five portals suggest the five aisles of the nave. The profusion of carving and sculpture in these portals will be one of the glories of the cathedral. Part of the sculpture of the west front is finished and in place. That in the north tower portal and in the tympanum of the south tower portal is by John Angel; the statues of the Apostles on the great buttresses in the stage above the north portal were modeled by Andrew Dresselly.



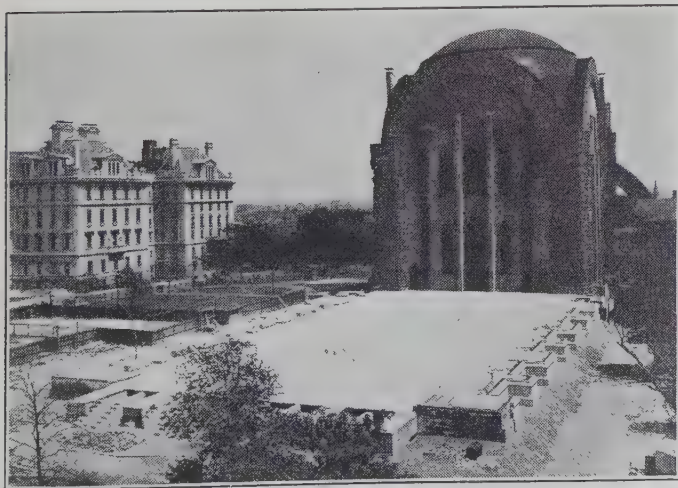
THE BAPTISTRY

This is one of the most beautiful in the world. The font, which is 15 feet high, is of Champville marble. The finial is a figure of our Lord as a youth.

The north transept, another great unit, is partly built. Its walls are up to a height of 26 feet above the floor level and 31 feet above the street. This transept is being built by the gifts of women and is to be dedicated to the Blessed Mother of our Lord. This undertaking by women is without precedent. Women have, we know, had their part in the building of every cathedral, but never before have the women of the Church and of the community undertaken to build a major portion of a great world cathedral. This great undertaking illustrates the place which women hold in this age in which we live. The women's transept will speak to all who see it, and to those who come after us, of the faith, the devotion, and the power of the women of our time. When the transept is finished its windows are to be filled with glass depicting the lives of great women throughout the history of the Church. In general design the transept follows the lines and the detail of the nave. Owing to the present difficult times, work on the transept has been temporarily suspended but will be resumed as soon as funds for it are available.

In addition to these great major portions of the building attention must be called to the adornments and embellishments already completed and in place, the carvings and sculptures, the memorial altars in two of the nave chapels, the Shrine of the Golden Book, and the most interesting and striking Pilgrims' Pavement recently finished and dedicated. The vastness of the nave is indicated by the fact that this pavement covers an area of 32,400 square feet.

The windows placed recently in the nave call for special notice, the great western rose with its two flanking lancets, the lesser rose beneath, the north and south windows in the narthex, the window in the bay of the medical profession and the window in the bay dedicated to the great missionaries of the Church. These windows, although by different makers, all illustrate the astonishing development in the art of stained glass which has taken place in our own country in the last few years. The color in all of them is of great richness and beauty. A number of other windows provided for by special gifts will soon be placed in the nave. All who enter the nave feel the glory of the great western rose and its effect in the building is extraordinary.



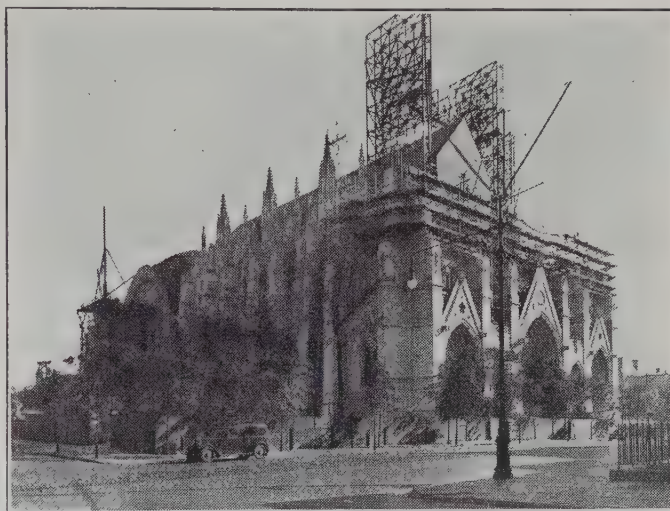
THE CATHEDRAL AS IT WAS IN 1924

This shows the temporarily enclosed crossing. The cathedral originally was to have been Romanesque, rather than Gothic.



THE CATHEDRAL OF ST. JOHN THE DIVINE

This is how the completed building will appear from the north. The length of the building is 601 feet.



BUILDING THE WEST FRONT, OCTOBER, 1930

This shows also the work proceeding on the north transept. The cathedral is on solid granite masonry. No steel is used in its construction.

With a diameter of forty feet this is the largest rose window in any cathedral and yet in the western end of the nave it is no larger than it needs to be and is in perfect proportion with its surroundings.

THE NAVE stands now practically complete. The majestic west front is built except for the completing of its two great towers. The north transept is in course of construction. But great as these portions of the cathedral are they leave much still to be done. The south transept is not yet begun and the central tower, 455 feet in height, is yet to be built to replace the unbeautiful temporary dome which now covers the crossing. Mr. Cram's

design for the central tower is acknowledged to be a masterpiece. Competent critics declare that it solves a problem never before solved and adds a distinctly American chapter to the history of Gothic architecture. The problem was how to erect a tower above a space of such unparalleled dimensions as the crossing of this cathedral and by many the problem was held to be insuperable. When it is remembered that the area of this crossing is nearly 16,000 square feet as against 5,000 for the majestic octagon of Ely Cathedral, and that its diameter exceeds by 18 feet that of the rotunda of St. Paul's in London, we gain some conception of the difficulty of the problem.

The design of the architects however accomplishes the extraordinary and wholly original feat of hanging a colossal tower, 60 feet square, directly above a central space 120 feet square without spoiling the effect of the interior space by pillars or supports of any kind. In the past the only recourse in such a situation has been the use of an "un-Gothic" dome but the design planned for the New York Cathedral combines the effect of vast interior height and spaciousness which a dome would give, with the superb exterior effect of the gothic tower. The grandeur of the interior effect cannot adequately be described. The interior altitude of the crossing will be unprecedented and will give an unbroken vista of 321 feet from the floor to the lantern.

Before long the temporary wall of concrete which now separates the nave from the crossing will be removed and the whole vista revealed from the western doors through the nave,

the crossing, and the choir, to the high altar—a distance of more than a tenth of a mile. The cathedral will then tell its own story and make its own appeal for its full completion, it will speak to men as a masterpiece of ecclesiastical architecture, as an inspiration to all who enter it whatever their faith, as a glory to the Church of God here on earth, and as a strength to the whole cause of religion in our land.

But when that partition is removed and the nave is opened into the crossing, a great and urgent need will be revealed—the reconstruction and transformation of the choir and sanctuary. The present choir and sanctuary, which have never been finished, were built according to the old design for the cathedral which was in the Romanesque style. That design called for a nave with only 80 feet of interior height. The present Gothic nave has 127 feet of interior height. The choir and sanctuary must therefore be transformed to harmonize with the majesty and beauty of the nave and of the whole present design of the cathedral. The plans for this important reconstruction have been thoroughly studied. It can be done without difficulty. The necessary height can be added for the clerestory, the arches changed, the altar and reredos made adequate, as soon as the funds are provided. Here is a great opportunity for someone who realizes what this change will mean. Two laymen of Liverpool have just given £220,000 to build the tower of their cathedral. In our work of construction we are now faced with this great need. The choir and sanctuary are of supreme importance. In a cathedral everything leads up to and centers at the altar. How glorious it would be if now, while the architect is living, some generous man or woman should feel moved to make possible this great transformation, and at the same time to give to the workmen and craftsmen the employment which they so urgently need.

Bits of American Church-Lore

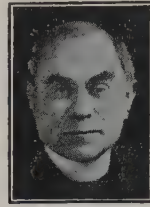
By the Rev. Edgar L. Pennington

A LETTER to the S. P. G. from the Rev. Francis LeJau, of St. James', Goose Creek, South Carolina, September 15, 1708:

"I perceive daily more and more that our manner of giving Liberty to some very idle and dissolute Men to go and Trade in the Indian Settlements 600 or 800 miles from us where they Commit many Enormities & Injustices is a great Obstruction to our best designs. I have tried to get some free Indians to live with me and wou'd Cloath them but they will not consent to it, nor part with their Children tho' they lead miserable poor lives. It is reported by some of our Inhabitants lately gone an Indian Trading that they excite them to make War amongst themselves to get Slaves which they give for our European Goods. I fear it is but too true and that the Slaves we have for necessary Service, (for our white Servants in a Months time prove good for nothing at all) are the price of great many Sins."

THE TRIBULATIONS of the Rev. William Black, S. P. G. missionary at Lewes, Delaware, as told in a letter to the Bishop of London, June 7, 1709:

"Having this Opportunity I thought it my duty to acquaint your Lop what has happen'd at Lewes Town in Sussex County, being that part of your Lop's Diocese in America to which I was sent. May 7th there arrived a french privateer of 4 Guns and about 120 Men one Mons^r Le Croix being Captain who pillaged the Town, and has laid wast all the Parts adjacent; many of the People are fled back into the Country, one Man only was kill'd, and it is thought that the dammage they have done to the place amounts to about 3000£ the place is threatened to be burnt, for they inform'd the people that there was a Man of War from Old france and another Ship of equal force with themselves to be there very soon. I liv'd about one Mile from the Town, and was Chased from that place out of the County, and the People being mostly quakers will neither fortify themselves agst their Enemies, nor contribute to the maintenance of such as wou'd, so that the whole County which is my Charge is like to be ruin'd."



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

Holy, Holy, Holy

READ the Epistle for Trinity Sunday.

IT MEANS something that on Trinity Sunday the Scriptures appointed to be read have worship for their central theme. The doctrine of the Trinity is not presented to us here as a theological problem. It is rather the opening of a door in heaven that we may have a glimpse into the nature and character of God. The vision of the seer suggests that to see God is to worship Him. "Thou art worthy, O Lord, to receive glory and honor and power" is the response of the Church—the four and twenty elders, twelve of the old dispensation, and twelve of the new—and of all created beings. We believe that God Himself has opened the door, and would have us know what He is like.

God is one; nor can we ever leave behind us the first Commandment, "Thou shalt have none other gods but Me." When, however, we say that there are distinctions in the being of the one God—Father, Son, and Holy Spirit—we are speaking, not in terms of arithmetic, but in terms of personality. The distinctions in the Blessed Trinity are from our point of view not a complete description of what God is, which we could never conceive—much less express—but rather a statement of what He has made known about Himself, reduced to language the most adequate that human thought and experience can produce. It may be said that these distinctions do not interest the average man. They seem to him subtle and abstract. Yet after all the average man has within him higher possibilities than he knows, and is capable of higher interests than those which engage his attention most of the time. Sooner or later he comes to a moment in his life where the character of God is of great concern to him. Indeed no one from the most intelligent to the most unlearned can logically assert that it makes no difference to him what kind of a god God is. If God exists and if He has made us; if we are responsible to Him, it does matter to us whether He is an impersonal force as indifferent to us as are the chemical constituents of the remotest star, or whether He is, as the Christian Creed declares, infinitely good, holy and wise, worthy to receive the homage of all He has made.

When our Lord said, "Blessed are the pure in heart, for they shall see God," He reminded us that in order to think correctly of God and to know Him, we must ourselves be doing our utmost to be like Him. We might almost say that it is impossible really to know God the Creator unless we are sharing His creative work; nor to know Christ the Redeemer unless we offer ourselves, our souls and bodies, as an act of redeeming, sacrificial love; nor to know God, the Holy Ghost, except we have opened our hearts to His cleansing power.

The great vision we are considering reminds us, however, that it is in worship that we approach to God most nearly. He has given us that high privilege and has endowed us not only with bodies and minds but with spiritual gifts so that we are capable of being admitted into communion with Him. "Thou hast created all things" sings the adoring host. He has made us such that although at our lowest we are little better than the unthinking beasts, at our best we may see a door opened in heaven and join in the vast anthem of praise, "Holy, holy, holy." Thus only do we become our true selves and fulfil our divine destiny.

"O my God, I believe in Thee, the Father, Son, and Holy Ghost, my Creator, Redeemer, and Sanctifier, Three Persons and One God. And I believe all that Thou dost teach in Thy Holy Word and by Thy Church. Bring home to me, I pray Thee, all that Thou wouldest have me believe and practise, for Thy glory and for the good of my soul. Supply whatever is wanting in my faith, strengthen what is weak, correct what is erroneous, stablish what is right, illuminate what is dim." Amen.

(Bishop Arthur C. A. Hall).

Catholicism and Modern Art

By Chandler R. Post, Ph.D.

Boardman Professor of Fine Arts, Harvard University

IT IS A NOTORIOUS fact that the Catholic religion fails to attract the great body of the best thinking, feeling, and acting persons of our own day and that especially it has made little impression upon the finest and most alertly intelligent representatives of our modern youth. For this unhappy consummation, Catholic apologists can adduce many explanations, all of which are partially valid. It may be credibly maintained, for instance, that, since the Christian barometer in its history seems to have been marked by a regular series of rises and falls, we have merely chanced to live at one of its lowest moments, when the general trend is away from religion, just as the worldliness of the late Renaissance in the sixteenth century succeeded to the Catholic enthusiasm of the Middle Ages or as the easy intellectual indifference of the eighteenth century in Christian faith and morals constituted a natural reaction from the emotional piety of baroque civilization in the immediately preceding period. We may justly affirm that the conquests of modern science and research in general have shattered the belief of the majority of our contemporaries, inasmuch as they have neither had the will nor thought it worth their effort to attempt a reconciliation of the Christian creed and ethics with the new discoveries.

We may find consolation in the reflection that the turmoil of the Great War upset all standards. Or, still more convincingly, the apologist may argue in the case of the United States that a preponderantly large number of our fellow-citizens, having been reared in various forms of ever mistier and mistier Protestantism, possess no proper conception of what we hold to be the only true and adequate expression of Christianity, Catholicism. Naturally and rightly disaffected by fragmentary presentation of the truth, by over-emphasis upon some one of its aspects and neglect of its other phases, by the reliance upon the Bible as the sole source of authority, by the Fundamentalists' stress in one instance upon the untenable theory of a literal inspiration of Holy Scripture and by the radicals' rejection, on the other hand, of all creeds in favor of a complacent and spineless humanitarianism, the unfortunates who have been bred in the Protestant tradition have never actually learned what a Christian really "ought to know and believe to his soul's health"—the spaciousness and riches of the Catholic edifice, the freedom of intellectual circulation permitted from its earliest days to those who have once entered within the wide precincts of the broad but solidly built walls of its basic dogmas.

These and many other excuses may be urged for the relatively slight appeal that Catholicism exercises at the present time, but, strange as it may seem on first consideration, one of the chief subsidiary reasons is that, among its external manifestations, it has made such a pitiful modern showing in the realm of the fine arts. During the long centuries that have unfolded since the foundation of our religion art has always proved the clearest mirror of Christianity's state of health. It is often alleged that in the Middle Ages art was the most definite embodiment of Catholicism because, in the midst of a prevalent illiteracy, the majority of men could not express themselves by the written word or read its meaning and because, therefore, those who wished to have their say incorporated their thoughts and aspirations rather in architecture, sculpture, and painting, so that the stained glass, the fresco, the altar-piece, or the carved portal became the book that all perused.

THIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

But the predominant rôle of art as the plainest index to the condition of Christianity is by no means confined to the Middle Ages, and it has declared just as unmistakably, for instance, the passionate fervor of the Counter-Reformation and the elegant religious lassitude of the rococo epoch. The phenomenon, indeed, is based on a broader principle, the fact that art is a more concrete, crystallized, and tangible form of expression than

literature. It is not within my sphere to judge whether its literary manifestations have been worthy of Catholicism in the nineteenth and twentieth centuries, but I scarcely see how anyone could deny that its architecture, sculpture, and painting have betrayed an obvious inferiority to its achievements in previous periods, even to the graceful prettiness that clothed it in the eighteenth century. Certainly, the character of modern religious art has not been such as to inspire the confidence of the groping unbeliever in the vigor and soundness of the Christianity for which it has constituted an expression or to exercise upon him any power of attraction.

IN THE ESSAYS of this series it is especially the Catholic Revival in the Anglican communion that concerns us, and in the present paper I shall refer only incidentally to the part that the Roman Church has played in contemporary art. The Eastern Churches fall without our survey, as by nature committed to a reiteration of Byzantine forms, however beautifully modified to accord with the changing needs of the successive centuries. In the subdivision of the series for which I have been asked to write this article, I understand that each contributor is requested to discuss what he believes to be the function that the particular sphere of his interest should perform in the Catholic Revival and in the life of the individual Anglo-Catholic. I take it, therefore, to be my duty to indicate the reasons that I honestly think are responsible for the undeniable failure of the Anglo-Catholic Revival in the realm of the fine arts and to suggest what I am sincerely persuaded is the sole remedy.

One of the most cogent proofs of the overruling guidance of the Holy Spirit in the Catholic Revival has been that it has progressed, grown in stature, and won the victory despite the Satanic opposition that has raised apparently insurmountable obstacles, instigated malignant enemies, and, worse than all, undermined the faith, courage, or morals of some of its most eminent champions. Ostensibly superficial matters are often very vital forces for weal or for woe, and one of the secondary defects of the Catholic Revival has consisted in the imperfection of its earthly instruments, both human and inanimate. They have frequently been of a sort not calculated to stir the admiration of red-blooded men or of healthy youth. The restoration of Catholic ritual, for example, has occasionally attracted to the fringes of the movement a rather effeminate type of personage whose piety has been merely the dilly-dallying of an aesthete with often fantastic bits of ceremonial. But, most of all, the outward signs of the inward grace of the revival have been disheartening in the fine arts.

The fundamental difficulty has been that, instead of calling into service the art of the nineteenth and twentieth centuries during the various stages of its development, we have largely been content to ape the Christian styles of the past in the structure and adornment of our churches, especially the two great styles of

the Middle Ages, the Romanesque and the Gothic. With but few exceptions which we shall note in their proper place, we have lent our support to the most fatal sin that art at any period can commit, the mere archaistic imitation of the production of earlier epochs; and the inevitably resulting loss of vigor and life has failed to arouse the interest of non-Catholics or to exert any magnetic appeal upon them. On the contrary, it has turned them aside from a movement that has been able to give only so pusillanimous an artistic account of itself. They stigmatize Catholicism as a mere antiquarian survival in teeming modern existence because we can do no better than rear cathedrals and churches which, no matter with what skill and good taste they are executed by a Cram, a Goodhue, or a Maginnis, cannot be called anything more than reproductions or adaptations of Romanesque or Gothic edifices.

We have cluttered the portals and altars of our temples with simulations of medieval sculpture which, even when carried out with the pleasant craft of a Kirchmayer, prove destitute of vital force. Indeed, the most important fane of the Episcopal Church in America, the Cathedral of St. John the Divine in New York, continues at the present moment, as it rises, to be veneered with carvings that are little else than charming photographs of the statuary of the thirteenth century. For antependia, we have often sunk to the incredible depths of violating the separate nature of sculpture by resorting to the subterfuge of merely transcribing into marble famous pictures of former eras, most commonly Leonardo da Vinci's already debased, meretricious, and entirely profane conception of the Last Supper.

PAINTING ITSELF we have largely neglected to patronize at all, or when sporadically we have deigned to utilize this noble art for a reredos or for the walls of a chapel, we have again asked no more than copies of popular works of the past, such as the reproduction of Giovanni Bellini's Frari altar-piece at St. Mark's School, or we have even been satisfied with the flaccid dabbings of pious nuns and other female amateurs. With unpardonable lack of alertness to our own times, we have signally failed to take advantage of the really distinguished modern American school of painting, missing the opportunity, for instance, of turning into the channel of religious art the great talents of such a master as George W. Bellows, whose style was so eminently suited to monumental decoration.

Save for a sparse number of fresh endeavors like the Tiffany windows, as vapid, garish, and unsuccessful in realization as they have been praiseworthy in the desire to break with tradition, our stained glass has necessarily been crassly archæological by reason of the imitative character of the buildings that it was resuscitated to embellish. No more crushing and utterly depressing arraignment of our æsthetic and religious inertia could have been desired even by our enemies than the display of American ecclesiastical art in the Chicago Exposition of last year.

The suicidal tendency to copy or adapt the ecclesiastical art of the past, especially of the Middle Ages, and the refusal to interpret Catholicism in the language of modern art are to be ascribed to two fundamental æsthetic misconceptions. The first of these errors is the prevalent and, for Christians, comfortable hypothesis that religion is always the most potent stimulus of the greatest art and supernaturally guarantees the beauty of the resulting product. Like most broad generalizations, this comprehensive and pretentious assertion is really a confusion of ideas, the consequence of a failure to make distinctions. It can, indeed, be reasonably maintained that the content of Christian art, in the very nature of things, is the noblest in history, but this prerogative by no means implies or ensures that the artistic expression in which the content is dressed will be superior to that inspired by other emotions or systems of thought. The exaltation of Catholic mysticism acts as a magical spell for the incubation of lofty artistic expression no more than the sacraments for the amelioration of our daily lives, but the faculties of man must co-operate with heavenly grace.

The whole history of the fine arts contradicts the arrogant

assumption that religion has produced the monuments that æsthetically may be rated highest. From the purely æsthetic standpoint, the passion for athletics in ancient Greece inspired works quite as memorable as those called into being by Olympic or Orphic myths. On the medieval churches themselves the numerous and often too baldly secular themes are executed with quite as much relish and skill as the sacred subjects. In the Italian Renaissance, the cult of personality and the sense of power that came from the great mercantile fortunes were materialized in portraits and in other profane themes glorifying the individual which vie for our æsthetic recognition with the saintly musings of a Fra Angelico or a Perugino. Ghirlandaio, indeed, is a much better artist in the cohorts of representations of contemporary burghers with which he surrounds the stories from Holy Writ or sacred legend than in these stories themselves.

The resurrection of an enthusiasm for the antique caused Botticelli to pour just as much of his ethereal and Neoplatonic mysticism into his mythologies as into his pictures of Our Lady. The vast wealth of Holland in the seventeenth century and the resulting indulgence in domestic luxury may be deemed very base metal out of which to forge a great art; but they supplied the afflatus for paintings of interior *genre*, reaching their height in Vermeer, that, judged in their essentially æsthetic qualities, equal, if they do not surpass, the religious achievements of Bernini, Guido Reni, Murillo, and other contemporary baroque masters in the rest of Europe. In the most Catholic country of the seventeenth century, Spain, the spell of the life of the court and of the Iberian emphasis upon aristocracy declared itself, with Velázquez, in higher artistic results than Ribera, Zurbarán, and Murillo could achieve with all the Christian ardor of their race. Nor is it blasphemous to hold that the very sensuality of France in the eighteenth century and the artificial elegance of manners and customs were elevated by Boucher, Fragonard, Falconet, and Watteau to realms of beauty as intrinsically distinguished as those in which move the sculptures and glass of a Gothic cathedral.

The pith of the lesson from all these and many other such examples is that the Christian architect, sculptor, or painter at the present day cannot hope that his devotion or the nature of the subjects that he treats will make his products true works of art, nor should he expect that, even if he believes the content of Christianity to have been most nobly incorporated in the Middle Ages, he can, by imitating medieval art, impress upon his creations any purely artistic qualities of more sterling character than those that he might have acquired from using as models the monuments of other epochs.

THE SECOND misconception that has led to the disastrous procedure of copying the past and to the consequent degradation of modern ecclesiastical art is the demonstrably false proposition that the Middle Ages constituted the greatest period of Christian civilization, with the attendant corollary that we can do nothing better than repeat the artistic achievements in which this civilization was expressed. It is this erroneous theory that is most to blame for inculcating the pernicious principle itself of archaizing imitation. But here too distinctions are necessary.

The intangible nature of the evidence is such that one could not definitely quarrel with the historian who should desire to maintain that at no other period has there existed so general and unsuspecting a formal faith in the dogmas and traditions of Catholicism, but this is quite a different thing from admitting that Christian civilization was soundest in the Middle Ages. It is most undeniably true that faith is the primal consideration and that a great Christian civilization cannot exist without the basis of a solid and vital faith, but the question is, was medieval faith more vital than that of certain other eras in the evolution of Christianity? Even the formal acceptance of the creeds was much less general than is ordinarily taken for granted. There were many broad-cast heresies, such as those of the

Albigensians in Provence and the Cathari in Italy, and the medieval Church winked at a surprising freedom of thought that in the Latin communion has now been crushed by the Council of Trent and the perfection of the Roman system. If, however, unimpaired faith was a more universal phenomenon than at other times, I fear that we must acknowledge that it was a blind faith, partially resulting from a prevalent ignorance and illiteracy, from the consequent obtuseness to habits of thought of any kind, and from slight initiation into the intellectual problems involved in the acceptance of the Catholic creeds.

It thus becomes at once highly questionable whether such a faith can be so vital as one that has been put to acid tests through encountering the doubts raised by the Renaissance, the Reformation, and modern science, and it may be argued that the faith which in periods subsequent to the Middle Ages has heroically survived such tests is intrinsically purer, stronger, more effectual, and more sincere. In any case, if we must judge medieval faith by its fruits, modern historical research is conclusively upsetting the fond superstition that the civilization of the Middle Ages was loftier, nobler, and more virtuous than that of other centuries. We do not need to react, with such investigators as Coulton, to the other extreme and make the Middle Ages into the most depraved of all periods, but a sane perspective in history seems to reveal that, with occasional swings of the pendulum now somewhat to the right, as in the Middle Ages and in the Counter-Reformation, and now somewhat to the left, as in the late Renaissance and in the eighteenth century, the course of Christian life and morality has remained since the foundation of our religion remarkably steady. Without fear of fire from heaven, I would set in faith and deeds any of the great saints of the Counter-Reformation beside those of the Middle Ages, St. Ignatius Loyola beside St. Dominic, St. Theresa beside St. Catherine of Siena, St. Francis de Sales beside St. Francis of Assisi, yes and even St. Charles the Martyr of England beside St. Louis of France.

We thus should have no right to anticipate that the Catholicism of the Middle Ages would manifest itself in the greatest possible works of Christian art. There is no reason for objecting to the common opinion that Gothic churches of the thirteenth century are the highest realization of the Christian ideal in architecture; but one period excels in one of the arts and another in another, and I cannot imagine that anyone would sensibly desire to claim for the carvings of the thirteenth century the essential æsthetic value of Greek sculpture of the sixth and fifth centuries B. C., or for Gothic painting the genius that the Renaissance, the great masters of the seventeenth century, or even the French nineteenth century exhibited in this phase of art. The comparison of the artistic products of various periods in purely æsthetic values is a precarious matter because the decision depends upon the vagaries of taste and upon the accord of one's temperament with the respective moods in which the various periods have given expression to these values. The number of critics, for instance, is by no means small who would prefer as the Christian *summum bonum* the architecture of a period prior to the Middle Ages, the Byzantine, and it was partly in this spirit and partly in hostility to Anglicanism and its typical architecture, the English Gothic, that the Roman Catholics at London constructed their modern Westminster Cathedral in the east-Christian style. Other reputable æstheticians could with perfect logic champion the architectural superiority, for the Christian purpose, of the churches of the Renaissance, of the great baroque temples of the Jesuits in the sixteenth and seventeenth centuries, of Bernini, and of their wide school throughout Europe, which found one of its final illustrious manifestations in St. Paul's at London.

EVEN IN EXPRESSION of the content of the Christian religion the sculpture and painting of other epochs have equalled or surpassed the Gothic. No Gothic artist gave such essential embodiment to mystic exaltation as did Botticelli and even other masters of the Quattrocento; the monumental majesty

of our faith attained the ultimate heights of the artistic idiom, not in the carvings of a Gothic cathedral, but in Michael Angelo's Sistine ceiling; and for power, actuality, and intense sincerity in sacred narrative the honor belongs to Rubens, who has so often been dismissed as a Pagan because he has been wrongly considered the author of the weak pieces of his school but who was in reality the greatest Catholic painter of the Counter-Reformation. But it is not necessary to multiply examples *ad infinitum* to show that neither the culture of the Middle Ages nor the artistic expression of that culture justifies the velleity of modern ecclesiastical art for mere imitation of Romanesque and Gothic monuments. If we are going to copy at all, we had best widen our scope and include as models also the products of other great periods of Catholic civilization.

The most calamitous thing, however, about the whole silly and unreflecting modern cult of the Middle Ages is that it is to blame for establishing the very habit of imitation in Christian art of the present day, in addition to casting obloquy upon the Catholic Revival in the Anglican communion as a species of archæological dilettantism. It has misled us into straying from the right artistic road upon which each successive Christian generation of the past has arrived at its high goal by taking the Catholic heritage of thought and life and by translating it anew into terms of the vital æsthetic style of its own period.

Now in the twentieth century we can plead no excuse, when a great new style is developing round about us in secular buildings, both public and private, and in their decoration, ready for us to turn to use for our churches; but during the nineteenth century we may be partially forgiven for having risen to no fresh efforts in ecclesiastical art because, at least in architecture and sculpture, there appeared no such new modes upon which to seize. It was an archaistic century in general in which one petty artistic revival followed quickly upon the skirts of another—in our own country the Richardsonian Romanesque upon the Gothic revival, the reversion to the Renaissance and the baroque, through the influence of the Ecole des Beaux Arts at Paris, upon Richardson's praiseworthy but misdirected endeavors. Yet even amidst such a discouraging atmosphere the record of the Churchmen of the nineteenth century was better than ours, for, more frequently than one would suspect without reviewing the situation, they broke with the custom of mere imitation and took advantage of the achievements of contemporary artists.

The Pre-Raphaelites were archaistic by definition, but they were nevertheless far more original than the present slavish simulacra of the Middle Ages; and they were often commissioned to adorn English churches, especially Burne-Jones who acquitted himself so creditably in the mosaics even of the American Church at Rome. The glorious modern French school of painting was not overlooked when sacred themes had to be executed, as in the monumental scenes from the life of St. Geneviève in the Panthéon at Paris by Puvis de Chavannes. In America itself, requisitions have been made upon our really distinguished school of sculpture in the nineteenth century, for instance, even for the embellishment of Upjohn's early and frank imitation of English Gothic architecture, Trinity Church, New York, and for the decoration of another church in the city that could scarcely be called Catholic in its inclinations, St. Bartholomew's.

AND SO AT LAST we come to the crucial point. Are we to be less enterprising even than our forebears of the nineteenth century, and that when there lies ready at hand the powerful remedy which was not available to them? Are we to continue, by dressing our most holy religion in old and outworn garments, to give occasion to the masses of doubters at the present day to belittle it as a mere relic of the past, or shall we not rather demonstrate the eternal youth of Catholicism by reclothing it, as each great period of Christianity has always done, in the strong and vital language of contemporary art?

One of the most encouraging factors in the adolescent life of the twentieth century is that it has definitely presented us with such an art, however exaggerated at times by its over-

enthusiastic exponents, waiting at our very doors for us to use. In municipal and domestic buildings, in the edifices that house our gigantic business and industry, and in their plastic and pictorial decoration, it has already produced monuments of enduring and typical beauty in Europe, especially in Germany and Sweden, and, alas! far more timidly in our own country. But the provinces of the mind and soul have lagged behind—our educational institutions as well as the Church—obtuse to what is happening round them in the sphere of the fine arts.

It will be the permanent disgrace of our universities with posterity that, in the midst of the vast campaigns of architectural expansion that they have undertaken in the last quarter of a century, their authorities have failed to discern the enviable opportunity of becoming the inaugurators of a new art and have encumbered our campuses and their purloins with dull and anæmic counterfeitings of the Gothic or Georgian styles. Is the Church to fall under the same condemnation? Until the eighteenth century Catholicism enjoyed the honor of initiating the successive architectural, sculptural, and pictorial modes of Europe. That chance we have now lost, resigning it to the secular arm, but it is not too late to save the day by at least taking the already existing modern style in art and accommodating it to ecclesiastical ends. Here and there indeed the ground for a new ecclesiastical art has been broken for us—in one or two English churches, for instance, in a few German examples, in the brave but abortive effort of Gaudí in the Sagrada Família at Barcelona, so unjustly derided by superficial critics, or in Mestrovic's convincingly Cyclopean chapel at Cavtat near Ragusa in Dalmatia.

WE cannot, however, any longer hope for much from the Roman communion in the fostering of modern art. The present Pope, in accordance with the general obscurantism that has bitterly disappointed those Christians who expected a more enlightened policy from a scholar-pontiff, has conclusively, by formal document, put the quietus upon the employment of modern art in the churches of his obedience, thus breaking with the magnanimous tradition of the papacy in the vigorous support of each new artistic movement in the past and becoming guilty of a Protestant Puritanism like that with which St. Bernard in the twelfth century sought to stem the effervescence of Romanesque sculpture and painting.

As in the case of the need of discarding scholasticism for a new Christian philosophy and as in the case of so many other phases of the real and ancient traditions of a true Catholicism, the duty of preserving the centuries-old practice of protecting each fresh evolution in the fine arts would thus seem to have devolved upon the Catholic Revival in the Anglican communion. The record of Anglo-Catholicism has as yet been no better in this respect than that of other bodies of Christians. What of the present and future? The awful responsibility would appear to rest upon Anglo-Catholics of determining the question whether or not the Catholic Church is to attract the throngs once more by showing its vitality in adopting the art of our time, together with other aspects of modern life, and in sanctifying them to holy purposes. Surely there can be only one answer to the appeal. We must not be afraid of the audacities in the new movement in art as they have betrayed themselves especially in sculpture and painting. Better mistakes and aberrations along the new road than prosaic retrogression over the old! The greatest artists of the present day have succeeded in absorbing what is best and most salutary in the new æsthetic conceptions and have given them a sane and controlled expression. If the Church will dare to take modernism in art under the serenity of its outspread wing, it will partially regain the leadership that it has enjoyed in the past by directing the new movement into healthy and wholesome channels through a sobering and elevating influence.

On a certain day toward the end of the second decade of the Quattrocento the great banker of Florence, Giovanni di Bicci dei Medici, the Morgan of his time, chanced to invite

to dinner the architect who was gradually acquiring for himself the most distinguished name of his profession in the city, Filippo Brunelleschi. As they sat in easy and genial conversation over the table, Giovanni began to question Filippo in regard to his opinion about the plans for a new church of San Lorenzo drawn up by the prior of this ecclesiastical foundation, an architectural amateur. With his customary generosity toward rivals, Brunelleschi praised the plans highly, but, thrilled as he was by enthusiasm for the dawning style of the Renaissance, he could not refrain from bursting into a glowing description of the edifice that he would construct, if he should be given the commission; and he so fired the financial magnate's imagination that Giovanni then and there set aside the prior's sketches and inaugurated the enterprise of Brunelleschi's fine church of the early Renaissance that now stands on the spot. So far as we can ever date a movement in art, that dinner was the end of the Gothic style of architecture in Italy and, through Italy, eventually in all Europe, and the beginning of the style of the Renaissance.

WHAT prince of finance or industry among us will have the courage of Giovanni dei Medici? What bishop? What rector? What vestry? Who will give the chance to the splendid group of our impassioned and talented young architects to build a few churches in the new mode and to the equally gifted young sculptors and painters to adorn them? Who will set on foot the movement that will banish the feeble imitation of the ecclesiastical art of the Middle Ages and thus remove one of the stigmas from the Catholic Revival in the Anglican communion? Who will thus demonstrate the pulsating life that underlies the revival and enlist one of the great forces of our day, the force of modern art, in its service? The mere dedication of art to Christian purposes does not ensure its transcendence, but, if we have the hardihood stalwartly to adopt the modern style, the Holy Spirit, I dare to say, will co-operate as in the great artistic periods of the past, animating, fortifying, and ennobling the style and through its achievements helping to claim the allegiance of our youth and of the multitudes now alienated from the faith.

The Church and Social Redemption

GOD HAS PLACED MAN in society and made him in part a creature of nature, and no gospel of redemption can avoid taking within its scope these conditions under which man, in the order of creation, is called upon to work out his spiritual destiny. Indeed, at no period when the Christian Church has been a powerful influence have the social and economic aspects of life been left out of her message.

The primitive Church derived her power from the distinctiveness of the Christian community not only in worship, but also in the impact of the worshipful life upon the social relationship of her members both within and outside the Christian *ecclesia*, and this included an attitude toward the getting and sharing of material goods. The Church in the Middle Ages had, as part of her message about salvation and personal morality, clear direction about such things as the duty of rulers and subjects, the ownership of property, conduct in buying and selling, the right use of money, and much of this teaching was carried over by the Churches influenced by the Lutheran reform. With the rise of Calvinism came a definite body of ideas for making commerce, industry, and finance the fields of religious vocation.

In modern England the revival of religion from its desolation in the eighteenth century has been accompanied by various vigorous movements for a Christian attack upon social problems, which in many cases draw their sanctions from the primitive or medieval Church. The Roman Catholic Church in her papal encyclicals and social guides maintained the social message as an integral part of her religious dispensation. And in Continental Protestantism there is today being proclaimed under the influence of Karl Barth and his friends a form of the Calvinistic ethic which claims to meet the spiritual needs of the present social situation in the world. Moreover, the exiles of the Russian Church in Paris are attacking the whole question of the relation between religion and civilization.

—V. A. DEMANT, in *God, Man, and Society*.

Opportunities for Church Art in Vestments

By the Rev. Herbert S. Hastings

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THE PURPOSE OF ALL Church art is to make God more magnificent in the eyes of men. If our souls were as lofty as that of St. Mary the Virgin, we might not need art to magnify the Lord; but, because we are what we are, art helps us to worship Him who is the beginning and end of all beauty.

After spending some hours of a Saturday among the splendors of a collection of Russian Imperial treasures, looted from the royal chapels, I felt, during all the services of the next day, a new sense of the splendor of God. "He must be supremely worth while," my heart kept singing, "for great artists and craftsmen to have dreamed and created so magnificently in His service!"

Church art is nothing, and less than nothing—it may even be an evil—if it is not used to express a love for God which longs to lift other souls to a fuller appreciation of the King in His beauty. But priests know that, even when people in their parishes feel some of this, they do not often expose such feelings; they almost never attempt to put them into words. Ordinarily their appreciation of the beautiful seems confined to their own clothes, their own cars, or the furnishings of their own home. Some links have to be forged that will bind up their sense of beauty with the worship of God and make them want their parish church to be even as beautiful as they have tried to make their own home. And when that sense of proportion begins to move them, the amount of money to be spent in making the church "magnificent" always has to be considered.

One purpose of this article, as the writer conceives it, is to show the average layman where, without too large an expenditure of money, the enrichment of worship might begin to the greatest advantage.

Let us assume that the parish church is already completed. It may have its good points in architecture; or it may be architecturally ugly. The most direct way to add to it the holiness of beauty is to improve the Church's most important service—the Eucharist; for there God is nearest. To enrich that service is to touch the hem of His garment.

The most secularly minded vestryman, or the most efficient Martha senses a mystery about the Sacrament of the Altar which sets it apart from all other services. If a parish priest by his own devotion, and by long and patient teaching has helped the more reverent of his people to realize that the service of the altar is more than a "Communion service," such a priest may be interested in this article, and some of his laity may be interested. Otherwise, neither he nor they need read any more of it. For

Eucharistic vestments will not seem fitting for a service which is only a Communion. Surplice and stole are quite sufficient for administering Communion, even in the practice of advanced Catholics.

But if Churchmen, clerical and lay, by pondering the Prayer Book words, have come to realize that the Holy Eucharist is an offering of sacrifice, and has always been so regarded by the universal Church, the traditional vestments of that sacrifice will seem desirable to prove that they, priest and people, are offering to God the worship that Christ commanded His Apostles to offer, and which has been offered throughout the centuries since. They will want to use Eucharistic vestments because they are as old as the truths of the service itself, and not innovations in the "Episcopal Church."

The chasuble, the maniple, the stole, the girdle, the alb, and the amice are but slightly modified and enriched survivals of the ordinary Eastern clothes worn by the Apostles and their early successors—worn at home, on the street, and at the services of the primitive Church. The symbolism attached to these vestments, respectively, is a growth of later periods; helpful, but less important than the antiquity of their origin.

A working equipment of Eucharistic vestments for any parish would consist of five sets in the Church colors. Each set would consist of five articles made of silk or other fabric—twenty-five articles in all. These five sets could be made by competent local talent at a

total cost of \$100, perhaps less.

Even one of these sets would do more to bring art into the service of God than any other similar expenditure of money. The Eucharistic Sacrifice would be emphasized, and the Lord's own service lifted into its place of distinction, as no other form of art could do it.

For \$200 these five colored sets (twenty-five articles in all) in silk could be purchased from some of the less expensive vestment makers. I do not refer to Roman supply houses, either here or abroad; but to the smaller establishments in many cities managed by devout women interested in the spread of the faith.

Embroidered vestments are no longer considered necessary. Less expensive decorations are commonly used in colored silks, velvets, damasks, and braids, with no loss of, but often an increased effect of artistry.

Here it may be necessary to state plainly that the white linen chasuble is a "High Church" subterfuge which the writer, with many another Anglican Catholic, has always been inclined to consider a dishonest compromise for which there is no tradition



So. Kensington Museum.

MEDIEVAL CHASUBLE, PARTIALLY CHIPPED

and less real occasion. The writer would rather wear surplice and stole at the Eucharist for some years, if necessary, until he had been able by his teaching to do away with his people's bugaboo fear of aping Rome, and then begin wearing colored silk or stuff vestments, than try to fool or lull people into indifference by wearing a white linen vestment, which, with the alb below it, looks, from the pews, so much like a long surplice that no one is likely to be offended.

EUCHARISTIC VESTMENTS are a form of art the value of which is to be judged from a distance, as well as at close range. Those made from upholsterers' damask can sometimes add more to the beauty of the service than those made of more expensive materials.

It is not necessary that chasubles be lined. Unlined, they are less costly and are more comfortable in hot weather. How some of us have suffered in the heavy vestments made in earlier days by the more conservative English Orders! Unlined chasubles are used in some places all the year round.

In England reversible vestments are commoner than here, and are an evident economy. White, lined with green; violet, lined with red; or black, lined with violet can be worn reversed. The stole, maniple, chalice-veil, and burse are also made reversible. This may be a good place to point out that if a church is dedicated to the Blessed Virgin, blue vestments can always be used instead of green. Green is the ferial (*i.e.* the non-festival) color in our Western use. Green is not, as it has often been called, the color which symbolizes the teaching of the Church during the long weeks after Epiphany and Trinity Sunday. It is only a ferial color. Blue is the ferial color for the vestments of a church or a side altar dedicated to our Lady.

Beautiful vestments have been made by good seamstresses, who had never made any kind of a vestment before, but knew how to copy a pattern. The too particular advice of professional vestment makers may be taken with salt. The matter is not so fearsome as they would seem to have one believe. Good models and good sense are required, but vestments meant for God are of more value than the details of technique. Like meditations, vestments are not nearly so hard as they have been made out to be.

Hand-knitted girdles are to be preferred, to be sure, to the cheaper ones that can be bought; but they take skill and time to make, and no one need delay the use of vestments because the hand-made girdle is not forthcoming.

Albs and amices can be made, from a pattern, by any good sewer. They do not always have to be made from linen, if it really cannot be afforded. Some of us have worn them made from muslin, and have not thought we were dishonoring God. The principle and tradition of vestments for the Mass are of more importance than their material or the expertness of skill in their makers. Useful chasubles can be made of linen dyed in the proper colors.

The sanctuary may be small, the altar plain, the windows ugly, the music indifferent, but vestments, worthy of the affections and purses of the people, can be as right, and, in effect, as artistic as those in richer parishes or cathedrals, where, sometimes, the nearest approach to art needle-work, lies in the colored hoods of the degreed ministers.

The writer realizes that he has been carrying coals to many "Newcastle" Churchmen whose earliest memories of Eucharistic worship are colored with the glories of lovely vestments. But many of these people have never had a share in the purchase of those vestments or in their creation. It too often happens that in a parish there is a small and select group of vestment buyers or makers who zealously (or jealously?) have kept the vestments as their own special interest. But true Catholicity is always democratic, not aristocratic. The common worship will be furthered, and Church art itself have more friends, when the laity in general know that vestments are one of the best memorials and thankofferings; and that, although they can, if desired, be very elaborate and costly, they can also be gifts of love within the range of limited purses.

ANY PARISH can make use of more than the requisite sets of five colors. There should be, when possible, more elaborate sets for the great festivals. Where there are enough clergy for solemn Masses, tunics and dalmatics, in colors to match the celebrant's chasuble, will be needed for the other sacred ministers.

A church with more than one altar ought to have complete sets of vestments for each altar; for it will often happen on week-days, especially in larger churches, that several priests may want to offer their Masses at the same or almost the same time. Any parish that has begun to honor God the more with Eucharistic vestments will have use for several copes for the different Church seasons on such occasions as processions, solemn Even-songs, and for weddings and funerals. The procedure of an important parish in a southern city is not to be commended. After the church had been altered and improved they seemed to feel the need of decorating their rector; so a cope was bought, the only vestment, evidently, they could think of that could have no implication of "Romish doctrine." He looked very well in it, and nobody was offended.

A parish to be completely equipped should own a bishop's mitre, for the use of visiting bishops, even if the diocesan can always be depended upon to bring his own.

When people have learned that the greater glory of God can be furthered by the use of artistic vestments there will be many individuals, families, and groups glad to give vestments as memorials of the dead, for use in their own parish churches, for poorer parishes, and for missions at home and abroad. The field of Church art is a field, not a garden; and the more flowers sowed therein by many lovers, the more will God be honored and His Bride bedecked. There is no easier or more direct way in which contributions from many people can be used for more beauty in our churches than through the increase of lovely vestments.

We could hope that Church people who are not familiar with vestments in their own parishes, but who see them in use when they visit other places would be moved, when they come home, having bought new clothes for themselves, and new furnishings for their own houses, to ask their rectors or Altar Guild members, "Why can't we have such beautiful vestments in our church as we saw at St. So-and-so's? We'd be glad to help pay for them. We ought not to be behind the times here."

Eucharistic vestments, especially, as any priest who has worn them for years knows, are an inspiration to reverence not only to himself, but to those who assist him at the altar, and to those who work in his sacristy. They are fitting climaxes to his patient teaching about the purpose and art of worship. They teach through the eye—always more sensitive than the ear. They help materially to teach "Episcopalians" what many of them have but dimly surmised:—that their Church is a true part of the Catholic Church and not a Protestant denomination.

Children can always be interested in the history of vestments and in their symbolic significance, as anyone knows, who has at least once a year devoted a session of Church school to an exhibition of vestments, and has put them on before the children, and shown how they help to explain the meaning of the Mass itself. Their colors, changed with the Church seasons, are opportunities for deepening the lessons of those seasons. (One priest remembers, however, the not altogether fortunate results of calling the violet vestments for the hard working seasons of Advent and Lent "the Church's overalls.")

Now a few perhaps needed cautions:

If inexperienced workers are to make vestments—and they can—let them, before they consult the commercial makers, seek information in literature and patterns from the best parish, diocesan, and national Altar Guild committees. (See *The Living Church Annual* index, Altar Guilds.) Otherwise their best intentions, with too much self-assertion, could produce painful vagaries.

We have heard recently of a *white* pall, trimmed with a family's old lace, to be used at the funerals of distinguished per-

(Continued on page 959)

The Church Grounds

By the Rev. John A. Richardson

Assistant Professor of Ecclesiastical Law and Polity, General Theological Seminary

WHETHER OR NO it be an advantage to write in ignorance of the title that another shall assign this paper when completed, I know not. I reserve my plea until I can mark the light in my judge's eye. The method seems in some respects the very opposite of a not so rare form of sermon composition in which the preacher, having selected a text as a sort of *pied a terre*, proceeds to write or speak, to amble or browse about it pretty much after the fashion of a quadruped tethered to a stake. In respect to this paper the grand result will be much the same. But the words *pied a terre* remind me that my topic, whatever the title may prove to be, has to do with earth and more particularly with church yards.

Not at first sight a cheerful subject to which to revert as May completes the magic of April's resurrection. I glance down the index of my Herbert and seek amidst his titles that which will inspire a reluctant pen. There I find to be sure the church porch, the church floor, the church lock and key, church music, and monuments, even alas church rents and schisms, but no church yard. Perhaps it is because Herbert would have none linger there save the dead, and they with the swift passage of the years soon to be forgotten. It is not over them that men strive, but over their thoughts and things. The parcel of ground in which they rest is of greater moment than their dust.

Some parishes once richly endowed with lands have contrived by fortune's favor to keep their ancient yards intact. The parish church stands in a fair lawn half shadowed by its trees. Such are the quaint village churches of England.

"Beneath those rugged elms, that yew tree's shade
Where heaves the turf in many a mould'ring heap,
Each in his narrow cell forever laid
The rude forefathers of the hamlet sleep."

Sleep in a peace that lures the poet to elegy. Once they walked, they traded, they laughed, they wept, they even played and fought beneath the trees that mark their graves.

It was a kind fortune that permitted me to live and work some two years in the parish of Saint Dunstan and All Saints in the east end of London. A fourteenth century church with relics of a past well nigh a thousand years more ancient. "And the largest church yard in London" the rector (God rest him!) used to say. Doubtless he was right. His curates did not challenge his assertion, for he that ran or walked could for himself mark its wide extent. But the rector in his more imaginative moments, inspired perhaps by the wonder in school girls' eyes, would embroider fact with fancy. "Here Colet walked arm in arm with Erasmus." To be sure Colet had been vicar of Stepney and was fairly numbered among the rector's predecessors, and Erasmus had most certainly been in England. The senior curate, a Dublin man, scouted the rector's word, but left to himself and inspired even as the rector had been, would improve upon his chief's imaginings and with pleasant Irish art run back the parish story far past our patron's day to the time when British converts built for God's service a first rude cabin amidst the reeds that fringed Thames water. Now for many long generations Saint Dunstan's has been swallowed up in acres of dirty yellow brick and dirtier cobblestones. Tall palings of iron cut off the church from its burying ground where sleep forever Stepney's dead, and yet more palings and even taller, sever the grave yard in turn from the church yard long since taken over by the county council and administered as a park, for the crowding thousands that yet live. Ancient graves have been leveled and lawns spread, and upon the pleasant paths where once Colet and Erasmus walked, as the rector said or did not as his curate averred, little eastenders not too cleanly romp and shout and scuffle and reck but little of Saint Dunstan and not at all of the ancient Britons.

In America too, many parishes have lost their yards by the encroachment of the living on the dead. The plea has been public health or public need. The graves have been despoiled, the bodies taken hence, and ranges of unkempt grass and weed, or pavings of dismal cement, witness to a desolation worse than death. To be sure the church yards of the Middle Ages were used for a variety of purposes not at all religious or for that matter even ecclesiastical. The rest of the dead, time out of reckoning, was disturbed by the trappings of the living. Markets and sales, even rummage sales I regret to record, were not infrequent happenings. Solemn synods of priests and prelates condemned such things as derogatory of the Church's honor, but the parishioners were not easily deprived of their privileges. The Church of St. Michael le Belfry, York, was solemnly cautioned by the powers that were in the year of grace 1416. "The parishioners say that a common market of vendibles is held in the church yard on Sundays and Holydays and divers things are exposed for sale, horses stand over the bodies of the dead, and manifest hindrance of divine worship on account of the clamour of those who stand about is had."

One wonders if the parishioners of St. Michael's were not themselves in large measure to blame. Perhaps they had been getting the worst of dubious bargainings and cried out. Perhaps there had come an incumbent who knew and enforced the legatine constitution of the Lord Ottobon, Cardinal of Saint Adrian, and legate in England of Pope Clement IV. "We strictly forbid any man to hold a market or do any business in any church within our legation, and we firmly enjoin archbishops, bishops, and other prelates in virtue of holy obedience that they cause this constitution to be observed inviolably by all, under ecclesiastical censure."

NEVERTHELESS the evil did persist. Even when men's dark minds had been enlightened by the twin but rival suns of Wittenberg and Geneva the church yards were sometimes given over to huckstering and ribaldry. The fathers of the great Synod of London in the year 1604 solemnly enacted that "churchwardens or questmen and their assistants shall not suffer any idle person to abide in the church yard or church porch during the time of service or preaching but shall cause them either to come in or to depart."

All of which sounds pleasantly remote. But what of those plots of ground which unvalled and neglected stand about so many city churches? They indeed represent the ancient church yard now fallen to mean estate, a sort of no man's land living or dead, abandoned to dust and soot, the stray cats and broken oddments of neighbors ecclesiastically alien or frankly pagan. Over these snippets of ground who has jurisdiction? To put the matter so is to invite strife. For if mere jurisdiction be the issue then as like as not if the rector purpose to raise up the waste places with lilac and privet, the vestry, twelve good men and all too true, will stand out for redemption by geraniums and lemon verbena, and the parish desert will not all or ever blossom as a rose. Hitherto a kindly providence has saved the Church from contests of this sort. At least no struggle has waxed so fierce that canonical action has been required to restore peace. It is not to bring this lack of canonic provision to the attention of the willing legislators of the approaching General Convention that I write. I am not concerned for the tithing of the mint and cummin which does not yet grow, but for the redemption of the little plots of ground which border our church buildings that an outer and visible beauty may invite the passer-by to a yet happier order and purer beauty within.

There is a notion current bred of literalness and sentimental-

ity that any ground about a church less than an acre, God's acre, excuses the parish from any responsibility in respect to its upkeep. Nevertheless however small the plot of ground, it is upon the proper officers of the parish that its care entails. For after all such plots, snippets though they be, are symbolic of the place and dignity of the dead.

That truly noble and ever memorable pontiff Gregory the Great thought it well that Christian folk should be buried about their parish church that the living, seeing day by day the memorials of the dead, might pray for their souls' welfare and recall their own inevitable fate. When therefore within the sacred building the priest at the altar muttered the *memento etiam Domine* and prayed for them that slept without in *somno pacis* the faithful felt living and dead alike joined in an equal fellowship before the throne of grace. Some day those now living should lie outside not forgotten because not forgetting, and within should stand their sons and daughters to pray in like manner for them. They had a right to be buried in the quiet church yard. That yard was in a very real sense their own. For it they were mightily jealous and in more than one case in more than one court they made good their exclusive right to burial therein. No stranger might crowd the living from their church nor the dead from their graves.

Now to be sure no such sentiment lingers today. We twentieth century folk are strays and casuals compared with our ancestors. Church yards have given place to vast cemeteries. (How remote and chill the sound of that ominous word!) Laurel Hills, Greenwood, and Woodlands and the like, great estates of the dead, stud and surround the cities of the living, and touch us not at all. The church yard save for a few score survivals has ceased to exist. The little plots of ground which border the churches and parish houses stand symbolically as their memorial.

LORD PHILLIMORE sets forth somewhere in his two immense volumes an interesting opinion of one George Harris, a King's Proctor of the closing years of the eighteenth century. From it I quote but one sentence. "I apprehend that the church yard of a parish belongs in different ways to the minister and the churchwardens, for I take it the soil or surface to belong in general to the minister and the interior part to the parish for burial." Now though this opinion in no way binds us here and now, yet it is not without value as suggesting where responsibility for the care of the modern church yard rests. With the rector and wardens no longer as dividing a right but as sharing a duty. Anciently, as the canons show, to the rector or vicar belonged the trees and grasses of the church yard. No layman might despoil them of their right under pain of the greater excommunication.

I would not urge this as in any way warrant for the exercise of a like right today, but cite Archbishop Stratford's constitution of 1343 as at least inviting the personal interest of the parish priest in the care of yard and lawn, the rescue of pleasant places from the scuffings of choir boys' feet and the riotings of the emergent youth of the Church school. Even the humblest parish or mission with some small care and at slight expense can redeem its yard from dirt and desolation. Privet will grow almost anywhere and, occasionally clipped, makes a trim setting for any church building. A single magnolia will redeem a waste place and a well kept lawn cover a multitude of sins. A porch flanked with evergreens has never in all history repelled any from entry or Communion!

Present Conditions

IT IS NOT FAIR to say that present conditions are entirely due to selfishness. To some degree we are all victims of ignorance. We are having to live by guess-work and surmise. Life has become too confused and intricate for our full comprehension. The experience of human living is to be periodically aware that there is something which we have not quite seen or grasped which renders us inadequate. In business, in training children, in building a pathway for our own steps, we may constantly ask: "Lord, what wilt Thou have us do?"

—Rev. A. L. Kinsolving, D. D.



Churchwomen Today

Ada Loaring-Clark, Editor

New Study Courses

FROM ADVANCE INFORMATION we anticipate a particularly delightful topic of study in the fall and many of those who are to lead in diocese or parish will have an opportunity to prepare the course at summer conferences. Japan is our theme for foreign mission study.

Foreign

The *Nippon Sei Kokwai*, the Japanese branch of the Anglican communion, has ten dioceses and its own missionary work in Formosa. Four of the dioceses are largely supported by English missionary societies; one by the Canadian Church; three, North Tokyo, Kyoto, and Tohoku, by our own Church; and two, Tokyo and Osaka, by the Japanese themselves. Bishop McKim says: "Japan was the first foreign mission of the Anglican Church to become a self-governing national Church."

Our source material will be based on *Suzuki Looks at Japan* by Willis C. Lamott who is a missionary in Japan. Together with this book we shall use *The Handbook of the Episcopal Mission: Japan*, which has been revised and largely rewritten.

Japan: Pagan or Christian? is the title of the leaders' manual and this has been prepared by Dr. Sherman, our secretary of Missionary Education, National Council. Books recommended for reference and preparatory reading may be borrowed from the Library, Church Missions House, without cost other than postage each way. They include one new book, written especially for this year's study, by Toyohiko Kagawa: *Christ and Japan*.

ORIENTALS IN AMERICAN LIFE by Albert W. Palmer, president of Chicago Theological Seminary, will be the text book used for study in the domestic field. Dr. Palmer gives us a synopsis of the many problems arising among Christian Chinese, Japanese, and Filipinos in the United States and in Hawaii. He also deals with problems bearing on international relations and, in this connection, many of us will turn again to the pamphlet *International Relations, Orientals in America*—which contains the wise words Dr. Takeuchi gave to the women in Denver at the last triennial. The leaders' manual, *Orientals in America*, is written by our own Margaret I. Marston, educational secretary of the Woman's Auxiliary. This will be used, not only by those of our own Church, but by the entire constituency of the Missionary Education Movement. It will be ready for us this month.

Domestic

A free leaflet, describing what our Church is doing here among Orientals and in Hawaii, is called *Our Church Among Oriental Americans*. It will prove valuable for reference as will a map—The Episcopal Church Within the United States—with provinces and dioceses indicated whereon groups studying this topic may locate the Oriental missionary work.

The aims of the course are to make us conscious of the Oriental in our land and Christian in that consciousness; to lead us to be more intelligent and sympathetic in our attitude toward these strangers within our gates; and, above all, to be more concerned with meeting their spiritual needs and more aware of the bearing of the relations between us and our neighbors of Oriental origin upon critical problems of the Far East.

Books, leaders' manuals, and maps can all be obtained from the Book Store, Church Missions House, New York City.

IF YOU ARE SEEKING a study course for "between seasons" you will find *What a Churchman Ought to Know*, by Bishop Wilson, an excellent source book. It gives material for five very worthwhile sessions. *The Call of Christ* by Bishop Stewart is a splendid book on which to base devotionals used with this course. Both books are inexpensive and can be obtained from the Morehouse Publishing Company.

The Service Books of the Church

By Mary L. Fay

ALMOST, IF NOT QUITE, from the very beginning of Christianity books have been used in the services of the Church. The earliest Christians were Jews accustomed to the reading of the books of the Old Testament in the synagogue and they, together with the Gentiles who became Christians, continued to use them in their meetings for Christian worship, bound in several volumes: the Books of Moses in one volume, the Psalter in another, the Prophets in a third. Later, the Epistles of the Apostles were collected into one book and the four Gospels into another. Gradually, with the development of the liturgical ceremonies, from the fourth century on, other books were required: collections of prayers for use in the Mass, in the Daily Offices, and at Vespers, books of the Lessons for lectors and deacons, of the chants, notes and words for the use of the cantors—until a great many different books had come into use.

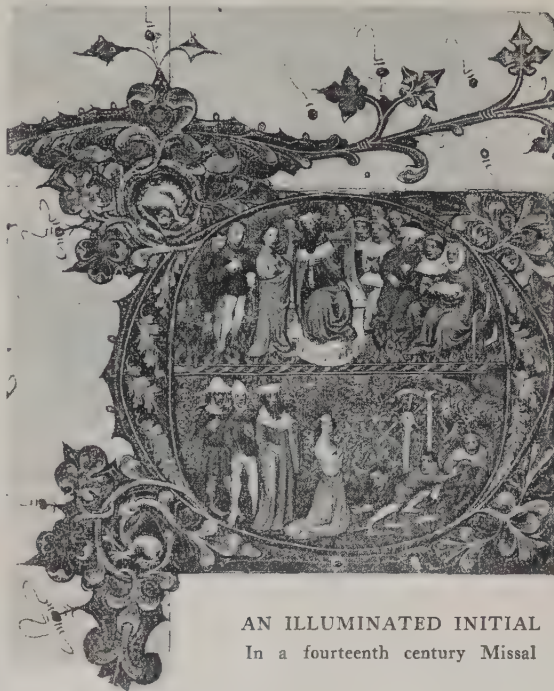
But toward the ninth century, a contrary movement toward simplification began to make itself felt, and there was a sorting out and grouping of the books used in any one service into one volume, as a matter of convenience when only one priest might be officiating, or the offices be recited privately. So, the books of the Old Testament and the New, the canon of which was fixed by this time, came to be bound in one volume, the Bible for the lectern. And from the consolidation of the collection of prayers for the Mass or sacramentary, the gradual of the chants, alleluias, and so forth, the Epistle-book and Gospel-book, was made the Missal, containing all that the priest needed to say or sing in the Mass. The Ritual contained what was used by the priest in the administration of the sacraments of baptism, penance, marriage, etc.; the Pontifical, the forms used by the Bishop in confirmation, ordination, consecrations, etc., while from the various volumes required in the recitation of the Daily Offices—Psalter, antiphons, responses, hymnals, and lectionary—came the Breviary, substantially as it exists today. But in some cathedrals and monasteries where the ancient traditions are cherished, the earlier separate volumes are still used, as, for example, in the Cathedral of Siena where the wonderful choir books preserved in the Cathedral Library are in use in the services today.

From these books, the flower as it were of liturgical development from the very early centuries of the Church's life, the English Prayer Book was compiled, in the seventeenth century. Our American Prayer Book is an offshoot of this book. The nucleus of the English and our own Hymnal is to be found in the breviary hymns. How many Churchmen and Churchwomen are there who realize what a precious and unbroken heritage of spiritual treasures is preserved to us in these books?

After the cessation of the persecution of the Christians in the fourth century, cathedrals and churches were everywhere erected, often by the rulers or great nobles, rich in architectural and artistic beauty, and no pains were spared in the wealthier centers to make every detail harmonize with the beauty of the building within and without. Among these details by no means least were the books used in the sanctuary and choir. Written on vellum, illuminated, truly "lighted up" with exquisite full- or

half-page paintings in glorious colors, often against a gold background, of sacred persons or scenes such as the Annunciation, the Holy Family, or the Crucifixion, with initials and marginal scrolls abounding in ingenious and often amusing details, richly bound in covers often ornamented with jewels and with silver or gold edges and clasps sometimes richly chiselled, these costly and

precious volumes on which infinite and loving labor had been expended were used in the daily services of the Church. How beautiful they were, what riches of loveliness and skill were lavished on them we may see in the volumes fortunately preserved to us in the collections of manuscripts in the museums and the libraries, private and public, here and abroad, such as the unexampled collection in the Pierpont Morgan Library, in the Huntington Library in the Metropolitan Museum, in the Bodleian Library and the British Museum, the Bibliothèque Nationale, the Vatican Library, and the cathedral libraries in England and elsewhere. There we may see also examples of the early printed service books beautifully made on the model of the best manuscripts, such as the fine Gutenberg Bible in the library of the General Theological Seminary in New York City. But comparatively few people realize what pleasure and profit are to be had from visits to these collections of



AN ILLUMINATED INITIAL
In a fourteenth century Missal

medieval books, nor how widely scattered they are now throughout this country, as well as abroad, and how accessible in the libraries and museums.

The making of these and also of the books of private devotion, predecessors of our modern manuals of devotion, became in the thirteenth and fourteenth centuries, when the art of book making was at its height, the most important branch of that art. They were made chiefly by the monks, especially the Benedictines, in the scriptoria of their abbeys where, working day by day for long hours, they produced marvels of patient and expert work. The Church was then the center of the life of the people to a degree that we in our day can hardly realize, and men and women of varying rank and wealth ordered these exquisite books for their own use in their private chapels and as gifts to the parish church or cathedral. And the churches and the other monasteries vied with each other in securing the products of the most famous scriptoria.

BUT in the late fifteenth century there came a great change in the making of books, as a result of the invention of printing with movable type, and the change from vellum to paper which made possible the production of volumes of more convenient size and at prices within the reach of many more people than before. For some time however, in the beginning of the era of printed books, the illustrations, initials, and full-page pictures continued to be hand-painted, although often done in the studios by professional artists, whose work was sometimes carelessly executed and coarse in comparison with the exquisite illuminations of the monks. But with the improvement of the processes of engraving on wood and metal, and the increase of the engraver's skill, woodcuts and engravings on copper took the place of the hand-painted miniatures and initials in the printed books.

A high standard of excellence was maintained in the production of sacred books by the best of the early printers such as the Elzevirs, Aldus Manutius, the Stephens of Paris, and Caxton in England, as may be seen from the beautiful specimens of their work preserved to us in the various collections. Although less costly than the manuscripts, the early handsomely printed Bibles, they were still rare and expensive; we are familiar with the stories of the Bibles of parish churches in England in the old days chained to the lectern for safe-keeping. Unfortunately these high standards of work were not maintained and the art of bookmaking declined steadily from the late sixteenth to the nineteenth century. The artistic value of the service books became of less importance, as indeed was true in England of most of the details of the church furnishings, at least in the eighteenth and the early nineteenth century, when the influence of the Oxford Movement made itself felt in that department as well as in others of the Church's life. Moreover, the increasing demand for books, secular as well as religious, resulted in much hastily executed work. There was, however, a revival in the late nineteenth and early twentieth century of the making of really beautiful books, not merely books with handsome covers and good illustrations but volumes in which all the details were brought to the very highest degree of perfection.



FROM AN EARLY FOURTEENTH
CENTURY BOOK

THE DAYS of the finely illuminated books are gone but we may still place on altar and lectern service books beautiful in binding, paper, and lettering, with beautifully illuminated title pages, issued from one or the other of the well-known presses making a specialty of such books; worthy to be used even on the altars of the most perfectly appointed churches with no fear of a jarring note in the scale of perfection. If the parish or cathedral treasury is not rich enough to secure such books, therein lies an opportunity for individuals to provide them, perhaps as memorials to loved ones worshipping and in the Church Expectant, or as thank-offerings for some personal or parish blessing. The thank-offering would be particularly appropriate for an altar book for use in the celebration of the Eucharist "our bounden duty" of thanksgiving.

Of course some of our churches have in use very beautiful service books and some of these have been given as memorials. But there are other churches in which the service books are out of keeping with the other altar and chancel furnishings, though there are members of the parish with the means to supply the needed books who need only to have their attention called to the lack and their interest awakened in the harmony and beauty of the church decorations, to seize the opportunity to make the sanctuary more beautiful. In a small summer chapel on the Maine coast, possessing very small funds for its running expenses, individual members of the little summer congregation have given, to be placed on altar, lectern, and in the chancel, handsome and appropriate books as memorials to relations who had worshipped there and are now in Paradise. And the gift of one memorial has suggested to someone else the giving of another.

But even where altar and lectern are fittingly supplied with the books that harmonize with the sacred vessels and altar vestments, even where the architecture, painting, sculpture, and stained glass delight the eye and move to grateful thanksgivings to God, the source of all beauty, there is frequently one detail which jars upon us—the Prayer Books and Hymnals in the pews,

too often dingy black, with broken threadbare covers, leaves torn or missing or soiled. It would seem that some of the worshippers in such cases have lacked a training in the careful and reverent use of books and particularly of those used in divine worship. Cannot such a training be given the children in the Church schools, as well as at home, and would it not be feasible to include among the notices in the church vestibule one notice stating that the books provided in the pews are under the protection of the persons using them? If similar notices protect the flowers and plants in public places why not the books in the House of God?

Moreover, is it not possible that the books in the church pews would be more carefully handled if they were more attractive in appearance; if instead of the too-usual black covers the red or blue covers one sometimes sees were used, with the cross, the sign of our salvation, clearly marked, preferably in gilt, on the cover? Below that the name of the church might be printed, as a reminder to absent-minded persons to leave the books in the pew on their departure from the church.

These books, also, might be given as memorials or thank-offerings. In one little church that needed new Prayer Books and new hymnals, for which there was not money in the treasury, one person gave the Prayer Books in memory of her sister, and another the Hymnals as a memorial to his mother, and in both sets an inscription on the flyleaf "Given byin memory of....."

can hardly fail to call forth from those who use the books a prayer for the faithful departed thus remembered and another for the donors whose generosity has furnished that House of God with fitting books of prayer and praise. In some other church they are or might be given as a thank-offering for the precious heritage of liturgical wealth preserved for us in those books, and all that it has meant in our lives, of help and inspiration.

Let us all be more careful of this detail, minor though it be, of the service books in our churches. Let us help in one way or another to see that in the body of the church the books are in attractive cloth binding at least, and that in the chancel and especially on the altar really beautiful books are in use. With the increase of interest in the beauty of service books we shall grow more like-minded with our brethren of the Middle Ages who so revered beauty in all its manifestations, even in its slightest details, that no pains were too great to take in order to produce a book perfect even to the tiniest leaf in a tiny scroll of an initial letter. With all our modern gains most of us need a deepening of the convictions of the glory of beauty "in all things great and small" and of the joy not only of creating but of appreciating and furthering the appreciation of things of beauty.

"Happy Days"

WHEN THE ARCHBISHOP OF CANTERBURY was a mere Mr. Lang just out of Oxford and aspiring to a political career, he went one day to make a political speech and on the way while his train was delayed outside the station at Leeds he looked down on the dreariest collection of slums and hovels he had ever seen, and watched a black-coated man moving among them. He thought, "There is a poor devil of a parson."

Within less than two years, he was himself the black-coated parson in charge of those very slums. He used to look up at the passing trains and think how some superior young politician was probably looking down to pity him, but, he says, "Those were the very happiest days of my life."

The Artist-Crafts

By Ralph Adams Cram

Architect, Cathedral of St. John the Divine, New York City

ACADEMIC SCHOOLS OF ARCHITECTURE to the contrary notwithstanding, there is no such thing as "pure architecture." Every building that is more highly organized than the dolmen, the pyramid, or the igloo is a synthesis of many arts brought into being by as many artists, and as a structure rises in the scale of high values and spiritual significance, the part played by artists and artist-craftsmen increases in importance. A church, particularly one of the Catholic faith, is, of all the architectural works of man, the most pregnant of spiritual implications, therefore it is here that the artist of whatever sort, and the greatest number of that ilk, finds the widest opportunity, while the architect is most beholden to these, his colleagues.

I do not minimize the function of the architect. He is the creator of the organic entity. Take, for example, any Gothic cathedral of the thirteenth century in France or England: chisel off all the stone carving, burn the statues into building-lime, blast out the stained glass windows, sweep away the gilded altars and shrines, burn the carved woodwork and segregate the pictures in secular museums (the process that was followed during the Protestant Revolution) and you will still have a work of supreme architecture, *but* it will be no more than this, for its soul has departed. It is the abstract expression of individual genius; it does not function as a living whole, nor does it play its part as spiritual revelation and spiritual stimulus.

A Byzantine, Gothic, or Early Renaissance church was a plexus of a score of artistic creative activities—of *all* those, in fact, that man has received by revelation or worked out by his own active genius, including poetry in the liturgy, and drama in ritual and ceremonial. And all these multitudinous arts were raised to the highest power by the very motive of their content and their service.

Four centuries ago religious art of every kind ceased to exist, as the result of the practical synchronizing of the Classical Renaissance, the Protestant Revolution, the political revolution, and the development of capitalistic industrialism. For those centuries history knew an interval of artistic "dark ages" unmatched in the five thousand years of human culture and civilization. Just a century ago came the beginnings of a self-conscious architectural regeneration, and at first the leaders, such as the Pugins, realized that architecture was not enough, that all the other arts must be regenerated after the same fashion. The success measured here was only moderate in degree, and it soon fell into abeyance, architecture alone remaining vigorous and vital.

When the architectural revival came to America with Upjohn, it came alone, and for more than eighty years it had no support from any one of the other allied arts. This is why so many, if not indeed all of our churches, however good they may be as straight architecture, are quite dead and wholly without the breath of life. The statues and paintings, the glass and metal work, the carving in wood and stone, most of all the music, liturgies and ceremonial, were dull and deadly or flagrantly bizarre and irreligious; therefore the architecture, even when it was good, counted for little.

What has happened during the last twenty-five years is no less than miraculous. Beginning with the great reform of stained glass, the progression has been steady and cumulative. Wood-carving and metal work "followed close upon," and the architect here, and the divine energy from without he strives to embody, can ask little better than he now has to his hand. *Creative* carving in stone lags hopelessly behind, and must, so long as our present industrial and labor conditions continue. For years also, painting and sculpture within the religious orbit got nowhere, partly, perhaps, because organized schools of architecture, the formal "art schools" and the personal studios and ateliers were,

and are, serenely ignorant that such a thing as religion still exists or that churches are ever built or embellished. Within the last decade this, also, has changed. The architects (and the Church) can now call into service a few—not many, but enough—sculptors and painters who are the best we have seen since the last days of the ancient age came to an end with Mino da Fiesole, Tintoretto and Hans Memling. I don't know where they came from, or how; certainly not as the result of training in "art schools" any more than the fine group of contemporary ecclesiastical architects came from the schools of architecture. Let us call it the inscrutable work of Divine Providence!

THEN AGAIN, music, liturgics, and ceremonial held back even longer than painting and sculpture. Here, also, the great revival has begun, and there are now, both in the Roman Catholic and Anglican communions, societies, sodalities, and publications, working mightily and effectively for the redemption of these great arts.

Art of every kind is not only the fullest expression of the best in any time and place and culture, it is also, or can be made, a dynamic and creative stimulus toward personal and corporate regeneration when it is employed as an effective agency by organic religion. We are now in the midst of an heroic attempt at accomplishing a strictly material regeneration. It can hardly endure for long, even if it is accomplished, without a corresponding spiritual redemption. All the arts are now again ready to aid in this if religion will call them into service. Should this happen, we may see the light again—and the light may mean the coming of a new day.

Opportunities for Church Art in Vestments

(Continued from page 954)

sons. Such misdirected or undirected taste is to be deplored. Traditionally, palls are always violet in color base; and the one pall of a parish is used at all of its funerals. In the Catholic Church, princes and paupers are all on a *dead* level. Tradition in the Church is, like doctrine, not true, if it is new.

When vestments are made or purchased they should be given to the parish and not to the priest. No priest should be tempted to receive a vestment of which the parish does not already own a duplicate, lest when he should leave to take up other work, and take his possessions with him, God should be robbed, in that parish, of the worship already His accepted due. And when a priest brings vestments of his own to a new parish it must be made plain that they *are* his, and that duplicates for the parish must be secured as soon as possible.

Vestments made many years ago for some parishes are still in use after such painstaking care. Some of them are studded with precious and semi-precious jewels; but all of them are gemmed with holy memories of many blessings received at the altar, and with grateful recollections of the holy lives and teaching of faithful priests who served God in them through the years.

Here let us speak in no uncertain tones in behalf of all parishes which have good vestments. By doing so we may save you and them much future embarrassment. "No! We do not lend our vestments to be used in other places. Unfortunate experiences in the past have forced us to make this rule."

And, lastly, vestments as a part of the handmaidenship of art to worship should *follow* and supplement the most patient and reiterated teaching of the meaning and purpose of the Eucharistic Sacrifice. Vestments must be an act of love in that high privilege of joining with Christ in His offering of Himself to the Father, when "we here offer and present ourselves, our souls and bodies to be a reasonable holy and living sacrifice."

Books of the Day

Rev. William H. Dunphy
Editor



LIBERAL CATHOLICISM AND THE MODERN WORLD. Vol. I: Belief. Edited by the Rev. Frank Gavin. Pp. 197. Morehouse. 1934. \$1.75.

THESE FOURTEEN PAPERS are familiar to readers of recent issues of THE LIVING CHURCH. Dr. Gavin's collection of them in more permanent form is decidedly useful. They are an interpretation of a confessedly new phase of the Oxford Movement, a candid avowal of a change in the point of view. A reclamation of both terms in the title is attempted, with an obviously needed emphasis upon the adjective. In the origin of the Movement, the word "liberal" was regarded as representing the "enemy." A half century later, even Liddon feared Biblical criticism as likely to undermine the basis of Christianity. But the day has come for the defense of a "progressive Catholicism," a Catholicism that is free, and a "liberalism that has its living roots in the congenial atmosphere of a vital tradition." The remarkable paper of Dr. Granville Williams, S.S.J.E., frankly claims the suspected word "Modernism" as rightly descriptive of the present phase of thought—a Modernism that is at once "scholarly, devout, and orthodox." He accepts Tyrrell's definition of it as "a belief that it is possible to reconcile the truths of tradition with the truths of modernity."

The volume is an intellectual illustration of the physical phenomenon known as *osmosis*. This means that, when the two liquids are in a container, separated by a membrane, each will pass through and modify the qualities of the other. The influence of the Oxford Movement on other schools of thought is a commonplace today. These essays exhibit the reciprocal influence on Catholics of those who were called Liberals. The spirit of the writers is wholly admirable, expository rather than controversial, and ought to be welcomed by all men of good will.

G. C. FOLEY.

CHARACTER "BAD": The Story of a Conscientious Objector. As told in the letters of Harold Studley Gray. Edited by Kenneth Irving Brown. Pp. 258, Harper. 1934. \$2.00.

TO BE A CONSCIENTIOUS objector against war is not now, except in certain select circles of our paleolithic contemporaries, a particularly hazardous matter. To be a conscientious objector in 1918 was a very different thing. In these fascinating letters the interest centers, not in the outward events of the swiftly-moving drama of the war period, but rather in the steps by which the conviction of the radically anti-Christian character of war, and the necessity of not cooperating with the war-madness in any degree, gradually formed itself in the author's mind; also in the simple, direct account of what his decision cost him. There is not the slightest trace of bitterness or self-pity or "theatre-thunder" about it—and it is all the more effective for that reason. The story of this devout Christian, whose crime consisted in taking the Master's teaching literally, sets before us with all the force of a personal, soul-searching tragedy the problems that countless sincere Christians will have to face when next the war-clouds burst. Examples such as this are enheartening. The title is taken from the description contained in the author's dishonorable discharge from the army, on his release from the prison where the rest of his life might have been spent.

W. H. D.

THE RELIGION OF MIND AND BODY. By John S. Bunting. Revell. New York. 1934. Pp. 125. \$1.35.

TOO MANY WORDS capitalized, giving them the appearance of claimants of mysterious power and content, or of esoteric value; too many repetitions of trite words, like "wonderful" and "tremendous," too many banal words, like "therapeutic" and "affirmation," mar the presentation that is in this book. It is not clear either in its theology or its psychology. Its

reference to the gospels as if they contained a complete biography of our Lord is not fortifying.

And yet any one who reads is conscious that in these pages he is meeting a forceful personality in whom there is a vital religion and a power of communicating it. It will at the least command additional interest in its subject and if it does that the author will be amply repaid or we have greatly mis-read him. It is one more of the growing body of documents that testifies to the truth that "man shall not live by bread alone." It is an introduction to the world that is new to so many, the world in which our Lord moved and still moves wherein external disorders are but symptoms of spiritual derangement and wherein cures are wrought by surrender to God and not by escape from symptoms. A. N.

THE NEW VACATION CHURCH SCHOOL. By W. Dyer Blair. Harper. 1934. \$1.50.

THE LONG SUMMER VACATION, from the closing of the public schools early in June until their reopening early in September, has long been felt to be a questionable blessing both by parents and by others interested in the social welfare of our children. The curve of juvenile delinquency rises at an acute angle, accidents to children increase in alarming proportions, and most of them suffer some inner demoralization from being "on their own" for such a long period of time. Strange that until about twenty-five years ago no one saw the enormous opportunity that was presented for intense and constructive work in religious education! Then some one did, and "The Daily Vacation Church school" came into existence. The writer of this notice knows from personal experience that many mothers and social welfare workers, as well as children, have risen up and blessed the person who first thought of using part of this long summer period in this religious and socially constructive way. Think of it, all who are interested in the religious development of children, having them for three hours for five mornings a week! More time than we have them throughout the whole of the average Church school year.

Here is a book written by a man of wide experience and knowledge which contains detailed information as to the planning, organizing, and conducting of such "Vacation Church schools" along the best and most fruitful lines. With this manual as a guide and in the hands of an interested and capable person almost every parish could convert the long summer vacation into its most exciting adventure in creative religious education.

M. C.

TEACHING RELIGION TODAY. By George Herbert Betts. Pp. 268. Abingdon, 1934. \$1.25.

FOR THOSE who hold the Liberal Protestant outlook on religion, Professor Betts' book should prove a timely and helpful contribution to religious education. He insists strongly that education should be a matter of developing personality and enriching, creative experience rather than the mastery of blocks of subject matter. In his theory of education, he is faithful to Dr. Dewey and in his philosophy of religion he is quite in line with Professor Wieman. Inasmuch as religious education is concerned not only with methods of teaching, but also with having something to teach, the writer's view of Christ is a matter of some importance. He holds to a purely natural, human Jesus, born as all other human beings are born, the product of His country and time, fallible, who saves us in the sense of revealing God and the way of life in daily living, who is divine as we are all divine, differing from us only in degree, and who though He did not rise from the dead is still active and influential. Those who are in general agreement with this point of view will find this a valuable book.

WRITE IT RIGHT. By Ambrose Bierce. Union Library Association: New York. 1934. \$1.00.

THIS IS A SORT of literary "first-aid" for busy people, especially clergymen, authors, editors, proofreaders, lawyers, educators, and students. It constitutes a useful—though not always comforting—manual of self-examination on the sins (of haste or of ignorance) against the King's English which we are all blithely committing. After reading it, one has something of the sensation which followed the perusal of the old-fashioned almanac—that "there is no health in us,"—but this only contributes one more reason for getting it and mastering its contents.

NEWS OF THE CHURCH

Bishop Reese Asks Coadjutor of Diocese

Georgia Diocesan Says Assistant
Necessary or He Will be Forced to
Resign and Retire

SAVANNAH, GA.—Bishop Reese, diocesan, announced to the recent 112th annual convention of the diocese of Georgia that he must either have a coadjutor or he will have to resign and retire as, due to the physical infirmities of age, he is not able to carry on the work of the diocese as it should be done.

A rising vote was given as an expression of regret that the Bishop should have to make this statement and the convention went on record that, while not wishing to impose on Bishop Reese, it was felt that his spiritual guidance and advice are invaluable to the diocese. The matter was referred to the standing committee, which will make an effort to retain the Bishop and at the same time relieve him of some of the responsibility of administering the business of the diocese.

Bishop Reese in his announcement pointed out that next year will be the 26th of his consecration, and that in October he will be 80 years old.

The convention, at Camp Reese, St. Simon's Island, had as its hosts Christ Church, Frederica, and St. Mark's Church, Brunswick.

The Rev. C. C. J. Carpenter, of Savannah, was elected to the standing committee, succeeding the Rev. S. B. McGlohon.

Clerical deputies to General Convention: the Rev. Drs. D. C. Wright, Savannah, and J. B. Lawrence, Americus; and the Rev. Messrs. R. K. Tucker, Brunswick, and C. C. J. Carpenter. Alternates: the Rev. Messrs. J. B. Walthour, Waycross; H. H. Barber, Augusta; R. White, Jr., Thomasville; and C. H. Lee, D.D.

Lay deputies: J. R. Anderson, Savannah; J. A. Setze, Augusta; G. T. Cann, Savannah; F. D. Aiken, Brunswick. Alternates: J. S. Bond, Savannah; John Davis, Albany; W. K. Miller, Augusta; and F. B. Culley, Augusta.

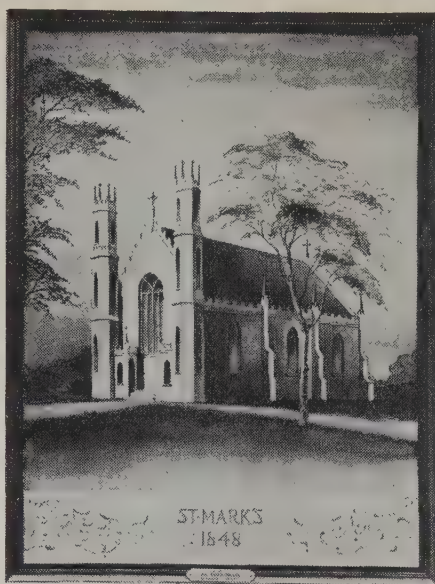
Woman's Auxiliary delegates: Mrs. J. H. Parker, Brunswick; Mrs. F. B. Screven, Savannah; Mrs. Noel Wright, Savannah; Mrs. H. H. Barber, Augusta. Alternates: Mrs. J. B. Walthour, Waycross; Mrs. J. A. Davenport, Americus; Mrs. P. A. Barr, and Mrs. W. N. Pratt, Savannah.

English Clergy Fund

Armament Investment

Removed After Protest

LONDON—In consequence of an outcry from clergymen all over the country, the clergy pensions board has decided to withdraw its \$50,000 investment from the armament firm of Vickers, Ltd. The investment was made 40 years ago.



ST. MARK'S, GRAND RAPIDS, MICH., 1848

This is a photograph of a painting by Malcolm Tunnicliffe of St. Mark's Church in 1848. Mr. Tunnicliffe presented the painting to the parish. It is to hang in the rector's study in the parish house. The Rev. H. Ralph Higgins is rector.

Vermont Parish to Celebrate Centennial During Convention

BENNINGTON, VT.—Bishop Dallas of New Hampshire will be the preacher at the 7:30 P.M. service in St. Peter's Church here June 28th. At this service, which will be a part of the diocesan convention and also a part of the parish's centennial celebration, a large stained glass window in the west end of the church will be unveiled and dedicated by the Rev. Philip Schuyler, former rector of the parish. The Rev. N. P. Dare is the present rector. Former rectors will participate in the services July 1st, which will be known as Church Home Day.

Another W. Va. Mission Reopened

MANNINGTON, W. VA.—Another mission in the diocese of West Virginia was re-opened May 13th for service when Bishop Strider, Coadjutor of West Virginia, reconsecrated old St. Andrew's Church, Mannington, as St. Andrew's Chapel of Christ Church parish. The Rev. Clarence W. Brickman, rector of Christ Church parish, and the Rev. Robert Heyburn Gamble, vicar of St. Andrew's, assisted the Bishop.

Improvements for Church

WASHINGTON, D. C.—The Bladensburg Historical Society, Bladensburg, Md., has decided to make extensive improvements in several old landmarks in that community, including old St. Luke's Church, of which the Rev. Robert Lee Lewis is rector.

Conference Stresses Duties of Church

Leaders in Various Fields Attend
Sessions on Social-Industrial
Reconstruction

CHARLOTTE, N. C.—The Church's definite duties in the establishment of a new social order that will do away with the un-Christian conditions of today in the economic life of humanity were stressed in the sessions of the conference on social and industrial reconstruction here May 14th and 15th.

The conference, attended by leaders in the fields of education, industry, labor, religion, social service, and the learned professions, was under the auspices of the Department of Christian Social Service, National Council.

SECOND CONFERENCE MAY 28TH

A second conference will meet May 28th and 29th in St. Louis.

The Rev. G. Croft Williams, professor of Sociology at the University of South Carolina, outlined a broad program for the Church when he described some of the evils in present day life. He said:

"The Church must mobilize its membership and all others who desire a better social order to batter down the practices of an industrial system that transmuted the poisoned sweat of workers into dividends and to raze squalid nests of vice and rear decent homes in their places—homes in which modesty will be protected and evil will not find a comfortable lair."

Money and humanity have been placed on the scales in this money-mad world, he continued, and money has tipped them. Because of the love of money, many persons are held in esteem when their "lives are given to draining every pleasant thing out of all their fellowmen whom they could tie and bleed."

CHURCH CAN BACK CLERGY

The Church can carry out a program of social reconstruction in several ways, said the Rev. Mr. Williams. It can make pronouncements that will give the clergymen the backing of the Church in their fight for right against wrong and then when some pious plutocrat, who sits in the front pew during services and goes out into the business world the next day to practise principles diametrically opposed

Presbyterian Congregation

Adopts Resolution of Regret

At Resignation of Rector

SEWICKLEY, PA.—The Presbyterian congregation at its recent annual meeting passed a resolution of regret at the resignation of the Rev. A. C. Howell as rector of St. Stephen's Church.

to those emphasized by the clergyman, gets mad, he will be fighting not one priest of the Church but the stand the entire Church has taken. The Church, he said, can also aid political leaders and parties that seek to promote social well-being, can endeavor to unite all Christians for the advancing of the common good, and can have its instructional agencies—Church school, clergy, adult groups—promote an education that will function in understanding and guiding the contemporary social order.

POINTS TO PRINCIPLES

The Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service of the National Council, addressed the conference on Christian Sociology and Social Reconstruction, declaring that it has been quite obvious for years that personal piety is not complete unless balanced by social responsibility. Certain definite principles lie back of the objectives of a clear vision of a Christian social order and a code of Christian social ethics, he continued. The first was described as theological and as evidence of the fact that "one who believes in a God who induces a perfect society in His very nature cannot be content with a human society marked by conflict and chaos."

"The Christian sociology," he said, "implies a clear distinction between the realm of the natural and the realm of the supernatural. It beholds humanity's present distress, with all its cruelties and injustices, its advances and its potentialities, but sees beyond them into the completeness of God's whole plan for mankind."

The third principle was described as sacramental. Followers of the Incarnate God, he said, cannot be deluded by the specious contention that the conquest of pride, gluttony, and anger is a spiritual task but that the conquest of slums, sweatshops, and chain gangs is a secular task. "The Christian cannot accept the sacramental philosophy in church and then repudiate it in his community," he continued.

A Christian doctrine of society also includes a high respect for human personality, he said. "Drastic social reconstruction is needed today because a secular philosophy has been allowed to degrade personality so long, has been perfectly willing to change men into 'hands,' cannon fodder, sodden occupants of cheerless slums, dull followers of repletive processes, automatic tenders of over-speeded machines, impersonal cogs in a mechanized society."

Christian sociology insists that the only society worthy of preservation is one in which the economic system is made for man, and not man for the economic system. Fellowship was the fifth principle explained the Rev. Mr. Barnes. Wholesale repudiation of fellowship has largely brought on the present social crisis, he said. The Church, he declared, must proclaim the spiritual issues involved and insist that only that which is ethically right is economically sound.

INTERESTING DISCUSSION

An interesting part of the session was a discussion on the Church and Social Reconstruction by Spencer Miller, Jr., consultant on Industrial Relations, Depart-

ment of Christian Social Service, National Council, and the Rev. Joseph F. Fletcher, chaplain of St. Mary's School at Raleigh.

In speaking from the layman's point of view, Mr. Miller said that the Church's responsibility in a plan of social reconstruction is threefold—as teacher, exemplar and leader. With economic problems forming the testing ground of the Christian faith, the Church must work to see that child labor never returns, that workers be paid living wages, that workers are guaranteed the right to bargain collectively through representatives of their own choosing, and that greater leisure and security are possible for all. The Church, he said, must teach men and women principles and practices of coöperative living. It must also, he declared, "lead the advance." Thus it may resolve the conflict that exists among men with reference to the NRA, may work for the reconstruction "of our social order on spiritual foundations," and may help in the reconstruction of men's attitude and outlook toward life.

The Rev. Mr. Fletcher said the fundamental sin of the present economic system is revealed in "our use of wealth and work." Money has become an end in itself with the result that profits are held more important than service and consumption. There is poverty in the midst of plenty and labor-saving devices which should make burdens lighter create unemployment and suffering instead. The present economic system, he said, is destroying the work of the Church. Therefore, it must go and Christians must work to do away with the conditions which prevail today in the economic life of men.

Regional planning was advocated by Dr. Howard W. Odum of the University of North Carolina. He described conditions existing in the South today and explained the need of social planning.

Bishop Penick of North Carolina opened the conference. Other speakers included Dr. Frank Graham, president of the University of North Carolina; Judge John J. Parker of the United States circuit court of appeals; Kemp P. Lewis, president and

treasurer of the Erwin Cotton Mills Company; Fred Hewitt, editor of *Machinists Monthly*, International Machinists' Association; Claudius N. Murchison of the School of Commerce, University of North Carolina; E. M. Zimmerman of the department of Economics, University of North Carolina, and John H. Small, Jr.

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Church Membership Continues to Gain

Total 1933 Net Increase in All Groups is 655,482; Episcopal Church in Sixth Place

NEW YORK—Church membership in the United States continues to increase, and has again set a new high mark, according to the *Christian Herald* annual report of Church statistics, prepared by Dr. George Linn Kieffer, president of the Association of American Religious Statisticians, and appearing in the June issue of that magazine.

In 1933, religious bodies showed a total net gain of 655,482. The grand total of membership in all groups reached the impressive figure of 60,812,874. The proportion of Church membership to the total population of the country also showed a further gain, from 46.60 per cent in 1926, and 48.19 per cent in 1932, to 48.37 per cent in 1933. This effectively refutes the many magazine articles now appearing which endeavor to prove that the Church is losing ground.

The honor of showing the largest increase was regained by the Methodists with a total gain of 213,662. The Baptists were second, with a gain of 193,571. Other large increases were shown by the Lutherans, 65,782, and the Roman Catholics, 53,426.

The Episcopal Church, with a membership gain of 22,622, was in sixth place.

Some groups, however, lost ground. Among these are the Presbyterians with an apparent decrease of 42,456, and the Congregationalist-Christians, with an apparent loss of 22,213. There is ground for belief, however, that these losses are more apparent than actual, since in many instances there has been a general clarifying of church rolls.

The Roman Catholic Church is still by far the largest single group in the country, with a total membership of 20,324,144. Among Protestant denominations the Baptists continue to lead, with a membership of 9,866,209; the Methodists are next, with a membership of 8,766,017.

A noteworthy fact is that the report shows a total of 239,518 ministers in the United States, while the total number of churches is 242,011. That is, there are 2,493 more churches than ministers—which hardly sustains the far-flung assertion that there are 10,000 more ministers than churches.

Chicago Church Club Reelects President

CHICAGO—John D. Allen was reelected president of the Church Club of Chicago at the 44th annual meeting of the Club May 8th at the Hotel Sherman. In his message to the Club, Bishop Stewart of Chicago expressed gratitude over the condition of the Church in the diocese of Chicago in view of the depression years.

Other newly elected officers are: Col. Robert G. Peck, vice president; Homer Lange, secretary; and Austin J. Lindstrom, treasurer.

Bishop of Aberdeen To Visit United States

PROVIDENCE, R. I.—The Rt. Rev. Frederic Llewellyn Deane, D.D., Bishop of Aberdeen and Orkney, is expected on a four-weeks' visit to the United States next October and November. Bishop Perry, announcing this to the Rhode Island diocesan convention in Providence May 14th, said:

"An event of first significance, especially to Connecticut and Rhode Island, will be the commemoration this year of the gift of the episcopate to the American Church, through the consecration at Aberdeen on November 14, 1784, of Samuel Seabury. For this purpose the Bishop of Aberdeen, already well known through his visits here seven years ago, will come to America for four weeks during October and November. In Rhode Island, which was part of Seabury's jurisdiction, there should be a fitting celebration in November, as nearly as possible to the exact date of anniversary, when the Bishop of Aberdeen may be present as guest of the diocese."

Bishop Morris Delivers Address at Nashotah House Commencement

NASHOTAH, WIS.—Bishop Morris of Louisiana, formerly rector of Grace Church, Madison, delivered the commencement address at Nashotah House at the Solemn High Mass at 10:30 A.M., May 17th. The celebrant of the Mass, the Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, was assisted by the Rev. James T. Golder, rector of St. Alban's Church, Spooner, as deacon, and the Rev. Harry W. T. Pallette, rector of the Church of St. John Chrysostom, Delafield, as sub-deacon, with the Rev. Albert H. Frost, of the Church of St. Michael and All Angels, Baltimore, master of ceremonies.

A class of 13 men graduated from the seminary. Among those in attendance at the exercises, in addition to Bishop Morris, were Bishops Ivins of Milwaukee, Sturtevant of Fond du Lac, Gray of Northern Indiana, and Weller, retired.

At the meeting of the board of trustees, Allen Barfield and Fred Chandler, both of Milwaukee, were added to the board. The board passed a resolution on the death of Thomas T. Lyman, former trustee.

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Bishop Vincent's 89th Birthday Observed

Service of Thanksgiving in Cincinnati Cathedral Where He Was Consecrated 45 Years Ago

CINCINNATI—To St. Paul's Cathedral where he was consecrated Bishop of Southern Ohio more than 45 years ago the Rt. Rev. Boyd Vincent was invited by his diocese for a service of thanksgiving May 18th. It was his 89th birthday. Sitting in the sanctuary beside Bishop Hobson, diocesan, the aged Bishop heard the thanksgiving address made by the Rev. Dr. Frank H. Nelson, rector of Christ Church.

Many of the great congregation adjourned after the service to the Queen City Club for luncheon. Here Bishop Hobson presided.

A beautiful incident was the presentation to the aged Bishop of a portfolio made of purple damask by the St. Paul's Guild of Church Embroidery and bearing in gold the inscription: "His friends throughout the world salute the Right Reverend Boyd Vincent, consecrated on St. Paul's Day, 1889, beloved eldest Bishop of the entire Anglican communion upon his 89th birthday."

This portfolio contained about 200 letters of greeting from some seventy clergy of his diocese, from 73 American bishops, from 35 friends at large, and about 50 letters from Anglican bishops all over the world.

Bishop Vincent's autobiography, entitled *Recollections of the Diocese of Southern Ohio*, has just been published by the Morehouse Publishing Co.

Pacific Divinity School's Annual Commencement Exercises Held

BERKELEY, CALIF.—The annual commencement exercises of the Church Divinity School of the Pacific were held May 11th. The day began with a celebration of the Holy Communion in the school oratory.

An alumni luncheon was held at a nearby inn with a business meeting of the Alumni Association following in the Lincoln Book Room at the school. The Rev. Penrose Hirst was elected president and resolutions were passed expressing the deep appreciation of all for the good work of the late Dean H. H. Powell and pledging increased loyalty to the school in the present crisis.

After a banquet at the Women's City Club the final exercises were held in St. Mark's Church. The two who received diplomas were Horton Irving French of the diocese of West Missouri and Charles Thornton Mentzer of the diocese of Olympia. Bishop Parsons of California made an address on Freedom in the Church. The diplomas were presented by Bishop Sanford of San Joaquin, president of the province of the Pacific.

Rhode Island Parishioners Besiege Rector With Many Memorials for New Church

PAWTUCKET, R. I.—The Rev. William T. Townsend, Ph.D., rector of St. Martin's, who is building a beautiful church, announced a few months ago that he would furnish it entirely with memorials. The rush has been so great that lately Dr. Townsend has had to warn his people from the chancel Sunday after Sunday that he can find no place to put any more memorials. A third of the parish have been on public relief rolls at one time or another.

Dr. McGregor to Conduct Class at Kanuga Lake

HENDERSONVILLE, N. C.—Among those holding classes at Kanuga Lake at the adult conference, July 14th to 28th, will be the Rev. D. A. McGregor, Ph.D., executive secretary of the Department of Religious Education, National Council, and the Rev. Eric M. Tasman, of the Field Department.

Among others on the summer program are: Bishop Darst of East Carolina, who will hold the Twilight Services for the adult and clergy conference periods; Bishop Thomas of South Carolina, who will have charge of the Clergy Conference, or School of the Prophets; the Very Rev. W. H. Nes, dean of Christ Church Cathedral, New Orleans; the Rev. Malcolm S. Taylor, Washington, D. C., of the National Commission on Evangelism.

The summer schedule at Kanuga comprises a retreat for women, camps for the Y. P. S. L., and junior boys and girls, adult, clergy, and laymen's conferences, and a guest period, with boys' camp. The Kanuga activities are under the direction of Bishop Finlay of Upper South Carolina, assisted by the Rev. A. R. Morgan, business manager. Bishop Finlay and the Rev. Mr. Morgan both live in Columbia, S. C.

Ritzville, Wash., Priest's Wife Burned as Fire Destroys Home

RITZVILLE, WASH.—Mrs. T. A. Daughters, wife of the vicar of St. Mark's Church here, was severely burned when their home was destroyed by fire April 27th. No insurance was carried on the property, which was owned by the Rev. Mr. Daughters.

S.S.J.E. Keeps Festival

NEW YORK—On May 6th, the feast of St. John before the Latin Gate, the patronal festival of the Society of St. John the Evangelist, the associates and the members of the Fellowship of St. John made their annual corporate Communion in the Church of St. Mary the Virgin.

On May 11th, the Friday within the octave, the Fathers and Brothers of the S.S.J.E. held their reception in St. Joseph's Hall. After the evening reception, Fr. O. B. Dale, S.S.J.E., gave an illustrated lecture.

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Rhode Island Plans To Raise \$25,000

Sum to be Used Toward Deficit of
General Church; Fond du Lac,
Long Island Conventions Meet

PROVIDENCE, R. I.—Rhode Island at its recent annual convention set \$25,000 as the goal of the movement now well advanced to help the Church avert the threatened deficit of \$1,000,000.

At the same time gratitude was expressed to the communicants of the diocese who on the preceding evening at a diocesan service presented to Bishop Perry, diocesan, through their respective parish wardens, a sum well over \$5,000 as the first objective in the crusade to save the missionary cause of the Church.

As Presiding Bishop, he announced that this was the first fruits of the now Church-wide plans to set the Church free from debt.

The convention favored, by a slight margin of votes, the translation of bishops from one diocese to another upon call. The action will be called to the attention of General Convention at Atlantic City. A resolution was passed condemning enormous expenditures for armament and favoring disarmament.

Clerical deputies to General Convention: the Rev. Messrs. W. Appleton Lawrence, Providence; Stanley C. Hughes, Newport; William Pressey, Ashton; John A. Gardner, Providence. Alternates: the Rev. Messrs. Charles Townsend, Providence; Roberts A. Seilhamer, Pawtucket; Anthony R. Parshley, Bristol; Charles H. Temple, Edgewood.

Lay deputies: John Nicholas Brown, Benjamin M. MacDougall, Charles R. Haslam, and Lewis D. Learned, all of Providence. Alternates: Frederic A. Wallace, Providence; Howard DeWolf, Bristol; Wallis E. Howe, Providence; Albert E. Thornley, Pawtucket.

Woman's Auxiliary delegates: Mrs. Charles C. Binney, Providence; Mrs. James H. Thornley, Providence; Mrs. Charles H. Meriman, Providence; Mrs. Lewis H. Meader, Jr., Edgewood; Mrs. Sidney W. Wray, Providence. Alternates: Mrs. Arnold S. Hoffman, Barrington; Mrs. Benjamin M. MacDougall, Bristol; Mrs. Roy W. Magoun, Newport; Miss Julia Downing, Newport.

Fond du Lac Laymen Organize

FOND DU LAC, WIS.—An achievement of the 60th annual diocesan council, meeting May 8th in Fond du Lac, was the organization of a diocesan branch of the National Laymen's League—the second fully organized branch in the Church—perfected at a great rally dinner addressed by the Rev. F. D. Butler, D.D., rector of Grace Church, Madison. Cash balances in all funds were reported, the diocesan pledge for the 1933 Church Program was overpaid, and for the first time in seven years the amount pledged for the Church's Program was increased.

Speakers included the Rev. F. P. Houghton, of the National Council; the Rev. James M. Johnson of Wisconsin Rapids; and the Rev. A. J. Dubois of Waupaca. The Rt. Rev. R. H. Weller, D.D., who

resigned as diocesan last November, returned from the South in time to preside for part of the afternoon at the request of Bishop Sturtevant, his successor.

Clerical deputies to General Convention: the Rev. Dr. A. Parker Curtiss, Sheboygan; the Rev. Franklin C. St. Clair, Oconto; the Rev. Lucius D. Hopkins, Big Suamico; the Very Rev. Dr. Edward W. Averill, Fond du Lac. Alternates: the Ven. William C. Way, Wausau; and the Rev. Messrs. Albert J. Dubois, Waupaca; James M. Johnson, Wisconsin Rapids; Joseph N. Barnett, Oshkosh.

Lay deputies: Isaac P. Witter, Wisconsin Rapids; Charles C. Baker, Appleton; Fred A. Foster, Fond du Lac; Dr. Joseph F. Smith, Wausau. Alternates: J. C. Kimberly, Neenah; William Kellett, Neenah; L. A. Pradt, Wausau; Hamilton Roddis, Marshfield.

Woman's Auxiliary delegates: Mrs. L. D. Hopkins, Big Suamico; Mrs. E. W. Averill, Fond du Lac; Mrs. J. N. Barnett, Oshkosh; Mrs. H. A. Detting, Sheboygan; Mrs. F. A. Foster, Fond du Lac. Alternates: Mrs. F. C. St. Clair, Oconto; Mrs. L. A. Pradt, Wausau; Mrs. R. C. Meyer, Plymouth; Mrs. H. W. Schlichting, Sheboygan Falls; Mrs. F. E. Noyes, Marinette.

Long Island Convention Well Attended

BROOKLYN—The 67th annual convention of the diocese of Long Island was held in the Cathedral of the Incarnation, Garden City, May 15th. The attendance was exceptionally large, though the day was rainy.

Important action included the authorization of representation from the diocese on an interdenominational comity committee (with advisory function only) on plans for Church extension; the appointment of a commission on Holy Matrimony to assist the clergy in formulating the instruction now required by canon to be given to those contemplating marriage; a negative vote (44 yeas, 55 nays) on a request that the convention endorse the work of the House of the Holy Comforter, the Brooklyn mission among the Jews.

Important elections were: to the standing committee, to fill out the unexpired term of the late Rev. St. Clair Hester, D.D., the Rev. Reginald H. Scott; to the diocesan council for three years, the Rev. Messrs. John H. Fitzgerald, Joseph H. Titus, and Harold S. Olafson, and Messrs. George Hewlett, Albert E. Disney, and Walter R. Marsh; for the unexpired term of Joseph D. Allen, resigned, Percy G. B. Gilkes. Deputies to the provincial synod were reelected.

Clerical deputies to General Convention: the Rev. Drs. J. C. Jones and J. Howard Melish, the Very Rev. A. B. Kinsolving, II, and the Rev. Dr. Robert Rogers. Alternates: the Rev. Messrs. A. R. Cummings, C. Henry Webb, Richard D. Pope, and Frank M. Townley, D.D.

Lay deputies: R. F. Barnes, Jackson A. Dykman, William F. Leggo, and Walter R. Marsh. Alternates: W. S. Hubbard, M.D., Peter Hamilton, Col. Robert P. Orr, and W. H. Johns.

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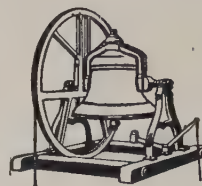
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Social Workers Hear Mayor of New York

**La Guardia in Favor of Federal Laws
to Handle Developments; Praises
Bishop Manning**

NEW YORK—Mayor La Guardia, speaking to the Fellowship of Social Workers at a dinner held in the Gramercy Park Hotel May 14th, declared himself as unqualifiedly in favor of a federal law prohibiting child labor and of a federal system of unemployment insurance.

The Mayor expressed the belief that the framers of the Constitution would have made such provision themselves, had they had any idea of the developments in industry which have come to pass. He scored those who cry out for states' rights in these matters. Certain evils, he said, do not stop at the state line; therefore, the law should not stop there.

In closing, the Mayor paid a high tribute to Bishop Manning of New York, whose stand on child labor and unemployment insurance, as declared in his convention address, aroused such enthusiasm in the convention. Bishop Manning, in acknowledging the compliment, said that "we were all deeply grateful to have such a Mayor."

The dinner, attended by 160, followed a devotional hour in Calvary Church, led by the Bishop. The Rev. Floyd Van Keuren, D.D., executive secretary of the social service commission of the diocese, presided at the dinner.

The Fellowship of Social Workers was formed by Bishop Gilbert 10 years ago, when he held Dr. Van Keuren's position. Its membership consists of the social workers of the city who are Church people.

600 Participate in Chicago Diocesan Acolytes' Festival

CHICAGO—St. Luke's Pro-Cathedral, Evanston, was filled to capacity May 17th when the annual Acolytes' Festival of the diocese of Chicago was held. From all parts of the diocese came the 600 clergy, crucifers, acolytes, and choristers who participated in the service. Bishop Stewart of Chicago preached, and the Very Rev. Gerald G. Moore, dean of St. Luke's, was the officiant.

Preceding the choral Evensong, the group had supper in St. Luke's parish house. The past two years the festival had been held in the University of Chicago chapel. The committee in charge of arrangements was: the Rev. William B. Stoskopf, the Rev. Howard R. Brinker, and the Rev. Walter S. Pond.

Y. P. F. Meeting in Dallas

DALLAS, TEX.—The Young People's Fellowship of Christ Church, Dallas, was host May 5th and 6th to the fourth annual diocesan conference. The theme of the conference was Pathways to Religious Certainty. The Rev. Bertram L. Smith is rector.

Hoffman-St. Mary's Submits Favorable Report

MASON, TENN.—Hoffman-St. Mary's School for colored boys and girls at Mason had 225 enrolled last year, with attendance more regular than usual. This is one of the smaller schools of the American Church Institute for Negroes. It is a farm school with grades from primary through high school. The state of Tennessee supplies a supervisor for the farm work. The Rev. Dr. George A. Stams has been principal since 1926. He is a graduate of St. Augustine's College, Raleigh, and the Bishop Payne Divinity School in Virginia.

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Archbishop Assails Reich War on Jews

Articles in Magazines Condemned
by British Leaders; Repudiation
is Sought

LONDON—The Most Rev. Cosmo Gordon Lang, Archbishop of Canterbury, with whom are associated "40 representatives of Christian public opinion in assembly at my house for another purpose," has written the *Times* of London protesting against the publication of anti-Jewish articles in the May number of the German periodical *Die Stuermer* under the name of Julius Streicher, the recently appointed Reich Commissioner for Upper Franconia.

The Archbishop, describing how *Die Stuermer* "rakes up legends and lies about the alleged custom of ritual murder by Jews, which has been over and again exposed," adds:

"If the authorities of the Reich wish to secure for themselves and for their State the respect and good-will of the British people, let them promptly disown the issue under the name of one of their own number of this invidious incitement to religious bigotry and, it may well be, to renewed and brutal persecution."

German Pastors Gain Support

NEW YORK—Strong support of the protesting pastors in Germany and a clear intimation that the Federal Council of the Churches of Christ in America cannot permanently recognize the present German Church administration unless it makes radical changes in policy, were expressed May 16th by the Rev. Dr. Albert W. Beaven, president of the Federal Council of Churches.

Dr. Beaven's position as president of the Federal Council of Churches was outlined in a letter sent to the Bishop of Chichester, who is president of the Universal Christian Council, which unites the Churches of the various nations in their approach to the German Church situation.

Priest Recovering From Injuries

SPRINGFIELD, ILL.—The Rev. Jerry Wallace, rector of Christ Church here, is recovering from injuries received recently when he was struck by an automobile.

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\$100,000 Fund Sought For Mrs. Simkhovitch

Head of Greenwich House, New York, Would be Given Money for Use as She Desires

NEW YORK—Gerard Swope, president of the board of directors of Greenwich House, was chairman of a meeting of friends of Mrs. Mary K. Simkhovitch on May 14th at the Waldorf-Astoria, at which plans were made to raise a fund of \$100,000 for Mrs. Simkhovitch to use as she sees fit.

Mrs. Simkhovitch has expressed the wish to improve and add to the equipment of Greenwich House, of which she has been head resident for 30 years. Marshall Field, treasurer of Greenwich House, stated that 375 of the 400 persons asked to help had already replied, pledging their aid.

Others at the meeting who spoke in favor of the plan were Mrs. Amelia Earhart Putnam, Prof. Edwin R. A. Seligman, Langdon W. Post, tenement house commissioner of New York, Charles C. Burlingham, Robert Fulton Cutting, Dr. William Adams Brown, and Mrs. John Howell.

The money will be presented at a testimonial dinner to be given on June 15th. This dinner will be held at Greenwich House.

Wisconsin University Commission Hears Report, Elects Officers

MILWAUKEE—Receipts and expenditures of the University Commission of the Church in Wisconsin during 1933 were \$9,075, members were informed at the annual meeting May 11th at the home of Bishop Ivins of Milwaukee. Bishop Ivins presided. The diocese of Eau Claire was represented by the diocesan, Bishop Wilson, and the diocese of Fond du Lac by its diocesan, Bishop Sturtevant.

The Rev. E. Reginald Williams was re-elected secretary of the University Commission to serve his 20th year of active service. Frederick P. Jones was re-elected treasurer. The Rt. Rev. Reginald H. Weller, D.D., retired Bishop of Fond du Lac, was elected a member of the commission, as was the Ven. William Dawson of Milwaukee. Bishop Sturtevant and the Rev. Mr. Williams were appointed by the Bishop of Milwaukee to the executive board.

125 Attend Seattle Dinner

SEATTLE, WASH.—A Churchmen's Loyalty Dinner, under the sponsorship of a diocesan committee, held April 20th was attended by 125 persons. Speakers were the Rev. Oliver Dow Smith, rector of the Church of the Epiphany, Chehalis, Bishop Huston of Olympia, and the Very Rev. Dr. Charles E. McAllister, dean of the Cathedral of St. John the Evangelist, Spokane.

Theodore Roosevelt Issues Appeal For Bishop Brent Moro School

NEW YORK—Theodore Roosevelt, former Governor-General of the Philippine Islands, has made an appeal for the Bishop Brent Moro School. In a letter to the *New York Times* he describes the school as "the largest institution making for peace and progress in the Sulu Archipelago," and declares that "help must come from the outside if it is to continue to function as its founder, Bishop Charles Henry Brent, had planned for it to do." Mr. Roosevelt's appeal is for \$9,500, needed immediately to complete the current budget.

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Wellesley Conference Program Completed

Excellent Group of Courses on
Church Work; Dr. Osgood and
Dr. McGregor Among Instructors

WELLESLEY, MASS.—The program of the Conference for Church Work to take place here from June 25th to July 6th is now complete, and shows an excellent group of courses in the other three schools, as well as those in the School for Church Workers which have already been made public.

In the department of religious drama, Dr. Phillips E. Osgood, of Boston, who is the chairman of the national Commission on Religious Drama, will continue the studies in characters and significance of the great dramas of the world which he began last year. There will be an intensive two-hour daily course in workshop and the drama school will prepare and present *Everyman*, its most ambitious undertaking in many years.

In the field of social ethics, the Rev. Dr. D. A. McGregor, executive secretary of the National Council Department of Religious Education, will lecture to those working with young people on the social interpretation of Christian doctrines; the Rev. J. F. Fletcher of Raleigh, N. C., will discuss Christian Social Thought and Practice in the Middle Ages; and the Rev. W. B. Spofford, executive secretary of the Church League for Industrial Democracy, is in charge of a series of discussions on modern industrial problems. Dr. Norman B. Nash, professor of Social Ethics at the Episcopal Theological School and dean of the conference department on this subject, will lead the afternoon round tables. In the famous Church music school of the conference, Prof. Hugh L. Smith of Yale will discuss the music of America and the Continent since the Reformation; the Rev. Winfred Douglas of the National Commission on Church Music will interpret choral worship in two courses, one for organists and choir leaders, the other for members of religious orders; and Frederick Johnson, dean of the New England chapter of the American Guild of Organists and head of the music department at Bradford Junior College, will discuss the great modern composers.

The full program can be obtained from the registrar, Mrs. V. K. Davis, 1352 Beacon street, Brookline, Mass. To those registering for the Wellesley conference will be sent an identification certificate which will entitle the holder to purchase a round trip ticket on any railroad north of the Ohio and Potomac Rivers and as far west as Chicago and St. Louis, for a fare and a third, and the same holds good for passage on boats of the Fall River Line or the Eastern Steamship Company.

Delaware Offerings Presented

WILMINGTON, DEL.—Lenten offerings of the Church schools of Delaware were presented in Calvary Church, Wilmington, and St. Paul's Church, Georgetown.

"Churchman" Presented Award in Journalism

COLUMBIA, Mo.—A medal of honor, awarded annually by the University of Missouri School of Journalism for "Distinguished Service in Journalism," was presented here May 10th to the *Churchman*, at the fourth session of the 25th annual journalism week.

The Rev. Dr. Guy E. Shieler of New York City, editor of the *Churchman*, accepted the medal from Walter Williams, president of the university, who cited the publication "for 130 years of highly intelligent and uncompromising editorial freedom and independence; alertness to important problems of social ethics; dynamic and powerful contributions to modern liberal outlook; for religious publication transcending denominational lines though allied with the Protestant Episcopal Church."

Memorial to Lord Davidson

Dedicated in Canterbury Cathedral

LONDON—With impressive ceremonial, the memorial to Lord Davidson, 94th Archbishop of Canterbury, was dedicated April 20th in Canterbury Cathedral by his successor in the Primacy, Dr. Lang. Lady Davidson was present.

The memorial, the recumbent figure of the late Primate in bronze, resting on a base of Hoptonwood stone from Derbyshire, has been placed in the ambulatory of the Trinity Chapel.

THE GREEN QUARTERLY

The Anglo-Catholic Magazine
SPRING - 1934

"The spring number of *The Green Quarterly* has a good portrait of the late Lord Halifax, taken probably before his seventieth year, and an appreciative notice of his career. The Dean of Oriel writes sympathetically about the Group Movement, his paper being confined to the matter of 'sharing,' which he cannot accept as a final and perfect method of dealing with sin. There is a thoughtful and outspoken review on some recent books on Sociology by Canon Wilfred Knox. Mr. J. G. Lockhart writes hopefully of the Russian Student Christian Movement in the Baltic States, and his article is illustrated by some good photos. Mr. Peter Winckworth writes of his seven years' adventure, and Elizabeth Morison of another youth movement, styled the 'Crusaders of the Catholic Church.' . . . The usual notes of the month and book notices make up a good number."

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Church Army Founder Given Great Ovation

Treasurer, in Address at Annual Meeting, Reports Deficit for Past Year of £24,424

LONDON—Prebendary Carlile, 87-year-old founder of the Church Army, received a great ovation when he appeared on the platform at the recent 52d annual meeting.

F. M. Elgood, treasurer, said the expenditure for the past year rose to £412,517, and income—partly owing to a drop in legacies—fell short of that by £24,424. Though there had been an improvement in the unemployment figures, the work-aids homes for men had been severely tested during the winter, and 2,959 situations had been found for men.

O.H.C. Superior Commencement Speaker at St. Andrew's School

ST. ANDREWS, TENN.—The Rev. Shirley C. Hughson, Superior, Order of the Holy Cross, gave the address at the commencement exercises May 17th at the Southern school of the Order of the Holy Cross, St. Andrew's. Fr. Hughson was for several years Prior of St. Andrews. The Rev. Francis W. G. Parker, O.H.C., is the present Prior. A. C. Reid is headmaster.

Bishop of Michigan Confers With Clergy at Pine Lake

DETROIT—At the invitation of Bishop Page of Michigan, the diocesan clergy met in conference at the Girls' Friendly Society Holiday House, Pine Lake, from April 30th to May 3d. This is an annual spring gathering of the clergy with Bishop Page.

The conference opened with addresses by Frank Cody, superintendent of schools in Detroit, and Dr. Paul T. Rankin, supervising director of instruction in the Detroit public schools. That evening Prof. W. R. Henderson, head of the Extension Department in the University of Michigan, addressed the conference on The Bible and Modern Science.

North Tokyo Optimistic

TOKYO—Reports at the diocesan synod of North Tokyo at St. Paul's University April 11th and 12th indicated a good condition despite the "depression." It was resolved to continue in the same direction as during the past three years, by increasing each year at least 10 per cent from each church and mission the amount now contributed toward the salaries of the clergy and other workers.

No Chicago Churches in Fire Path

CHICAGO—No Episcopal churches were in the path of the great Chicago fire May 19th. Holy Trinity Church, the nearest to the destroyed area, is several blocks to the south.

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World's Fair Housing Bureau is Authorized

Chicago Church Club to Operate Department as Free Service to Visiting Churchmen

CHICAGO—The Church's World's Fair exhibit committee has authorized the operation of a housing bureau for the benefit of Church people coming to the 1934 exposition. The Church Club will operate the bureau on the same basis as last summer when approximately 3,000 Church people were placed in private homes in the city.

The services of the bureau are free. Church people in Chicago are asked to register rooms with the bureau for rental at nominal fees. The average rate is about \$1 per person per day. The bureau furnishes information about such rooms to those coming to the Fair. The bureau also recommends desirable hotels for those who desire hotel accommodations. Col. Robert G. Peck, vice president of the Church Club, is chairman of the housing bureau.

Pittsburgh Parish Observes 82d Year

PITTSBURGH, PA.—St. Mark's parish observed its 82d anniversary April 22d and 23d. The Church of the Incarnation, started as St. Martin's Mission by the Bible class of St. Mark's over 45 years ago and in 1928 merged with St. Mark's, was included in the celebration.

The Rev. Dr. E. R. Hart, Trinity Church, Michigan City, Ind., preached a special sermon April 22d. In the afternoon representatives from young people's societies of the diocese of Pittsburgh joined with St. Mark's for a service at 3 p.m. At 8 p.m. there were addresses by members of the Order of St. Barnabas, Gibsonia, Pa. A special social program brought the festivities to a close the following evening. The Rev. Dr. Frederick Kempster is rector.

200 Acolytes at Orange, N. J., Service

ORANGE, N. J.—Many priests and more than 200 acolytes from the dioceses of Newark, New Jersey, New York, and Long Island attended the annual service for St. Vincent's Guild here April 25th at All Saints' Church. The Rev. Shirley C. Hughson, Superior, Order of the Holy Cross, preached the sermon. The Rev. Clarence M. Dunham is rector of All Saints'.

Miss Lindley Ohio Speaker

CLEVELAND—Miss Grace Lindley, executive secretary of the Woman's Auxiliary, was guest speaker at the annual meeting of the Woman's Auxiliary, diocese of Ohio, in Trinity Cathedral May 9th. One of the most prominent events of the day was the announcement that the women had pledged \$1,200 toward Ohio's share of the Church's deficit.

Raleigh, N. C., Services

Broadcast Over Radio

RALEIGH, N. C.—Services of the Church of the Good Shepherd here are being broadcast during the Sundays of May and June over radio station WPTF. The Rev. Theodore Partrick, Jr., is rector.

Three Young People's Camps

In Diocese of South Florida

ORLANDO, FLA.—There will be three camps for young people in the diocese of South Florida this summer. Camp Perry, for boys, will open June 14th and close June 28th. Camp Wingmann, for boys and girls of Young People's Service League age, opens June 28th and closes July 12th. Camp St. Mary, for girls, opens July 12th and closes July 26th. All sessions will be held at Lake Byrd Lodge, near Avon Park.

Western Colorado Conference

To Succeed Former Convocation

DENVER—A western Colorado conference, taking the place of the former convocation of Western Colorado held when Western Colorado was a missionary district, will be held at Grand Junction, September 16th, Bishop Ingley, Coadjutor of Colorado, will preside and preach.

Bishop Wilson's Anniversary Observed

EAU CLAIRE, WIS.—The fifth anniversary of the consecration of Bishop Wilson of Eau Claire was observed at Christ Church Cathedral May 1st. Many Churchmen from various parts of the diocese attended a banquet that evening.

New York Organists Hold Festival

NEW YORK—The American Guild of Organists held a Palestrina festival in the Cathedral of St. John the Divine on the evening of April 24th.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:00, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

Cathedral of St. John the Divine,

Cathedral Heights

New York City

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 6 P.M.
Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

NEW YORK—Continued

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, and 11 A.M.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 7-8:30 P.M.; Sunday morning 7:30.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
9:30 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Catholic Congress Oxford Gifts Unveiled

Figures Placed in Empty Niches
Above High Altar of Church of
St. Mary the Virgin

LONDON—The Bishop of Oxford April 20th unveiled the figures which have been placed in the empty niches above the high altar of the Church of St. Mary the Virgin, Oxford.

The figures have been given by the Anglo-Catholic Congress in commemoration of the centenary of the Oxford Movement. The original figures were destroyed during the Civil War, and there is no record of the saints formerly represented. The cost of the restoration, amounting to £500, was the first charge on the Thanksgiving Fund of the centenary celebrations.

1,500 at Chicago Cathedral Ball

CHICAGO—Fifteen hundred Church people, mostly members of the diocesan Young People's Association, gathered at the Drake Hotel May 11th for the ninth annual Cathedral Benefit. Bishop Stewart of Chicago and other clergy of the diocese joined in the affair which has become an annual social function attracting wide attention. Proceeds of the benefit go into the Cathedral Fund.

Requiem Mass for Hero of Haiti

PORT AU PRINCE, HAITI—A Requiem Mass was sung in Holy Trinity Cathedral on the 131st anniversary of the death of Toussaint L'Ouverture, Haitian hero. In doing this, Bishop Carson of Haiti associated the Episcopal Church with the official celebration. The address was made by Dantès Bellegarde, recently Minister of Haiti to Washington and, formerly, Minister to the Vatican.

Bulgarian Students Visit Belgrade

BELGRADE—The recent visit of Bulgarian theological students to their colleagues in Belgrade was an event of the first magnitude in inter-Church relations in the Balkans. After giving a concert in Novi Sad the Bulgarian students went to Karlovcy where they were received by the Serbian Patriarch.

"Codex Sinaiticus" Fund Raised

LONDON—The Archbishop of Canterbury, as principal trustee of the British Museum, has issued a statement to the effect that the trustees have been successful in their appeal for £50,000 toward the purchase of the *Codex Sinaiticus*.

1,000th Service in College Chapel

HARTFORD, CONN.—The thousandth service in the new Chapel at Trinity College was held May 5th, and the next morning there was a corporate Communion of all the students who have acted as servers at various services.

Bishop of West Texas Observes 20th Consecration Anniversary

SAN ANTONIO, TEX.—Clergy and laity of the diocese of West Texas celebrated the 20th anniversary of the consecration of Bishop Capers, diocesan, May 1st in St. Mark's Church here. The Bishop was celebrant and preacher at a solemn Eucharist of thanksgiving, which was attended by nearly all the clergy of the diocese, and by a large congregation.

Susquehanna, Pa., Church Bell Memorial

SUSQUEHANNA, PA.—A bell, donated in memory of Frederick E. Sykes, father of the Rev. Charles Sykes, rector, has been installed in Christ Church here.

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APPEAL

A CATHOLIC PARISH keeping its seventy-fifth anniversary in May, 1934, appeals for help to liquidate a small floating debt and to keep up its work. About three thousand dollars needed. Address, J-129, THE LIVING CHURCH, Milwaukee, Wis.

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CHURCH CAMP FOR BOYS, located on Friends Lake in lower Adirondacks. Experienced staff, supervised sports, tutoring if desired, chaplain's hour daily, reasonable rates. For bulletin—KSSJ, Box 327, Malone, N. Y.

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RECTOR WOULD LIKE to supply all of July and August, and June if needed. Correspondence invited. Excellent references from present bishop and vestry. Write D-123, THE LIVING CHURCH, Milwaukee, Wis.

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Miscellaneous

DEACONESS, ability and experience, Catholic parish (East). Maintenance, or moderate stipend. D-130, THE LIVING CHURCH, Milwaukee, Wis.

HIGH SCHOOL TEACHER of nine years' experience, Churchwoman, graduate of Ohio University, desires employment from June 1st to September 1st. Tutor, companion, assistant in young people's camp, etc. Remuneration secondary consideration. A-132, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST, CHOIRMASTER, accustomed to boy and mixed choirs, recitalist, conductor, desires change. Churchman, thoroughly efficient. Modern organ desired. Address, G-111, THE LIVING CHURCH, Milwaukee, Wis.

RETREAT

ADELYNROOD, SOUTH BYFIELD, MASS. A retreat for women will be held by the Society of the Companions of the Holy Cross June 23d to 25th. Conductor, the Rev. Nelson Kellogg. Applications should be made to Mrs. ROSE T. HAKES, 149 Chestnut St., Montclair, N. J.

EDITORIALS

Abolishing the Slums	Page 329
Accounting for Church Funds	265
Admitting Men to the Ministry	812
Advance	783
Alarming Situation, An	523
Anglican Communion, The	330
Anglican Review in French, An	879
Archbishop Kedrovsky	650
Archbishops Lead the Way, The	782
Armaments and War	911
Ask Me No Other	491
Assassination of Archbishop	265
Background of Current Affairs, The	719
Beauty and Worship	941
Be Not Afraid	811
Bishop and the Star, The	330
Bishop Jones	554
Bishop Restarick	203
Bishops Point the Way, The	73
Boston's Trinity Church	43
Bright Spot in Christendom, A	812
Broadcasting to Episcopalian Bedsides	44
Carrying Out the Church's Endeavor	490
Catholic Congress, The	5
Challenge to Seminarians, A	878
Child Labor and the New Deal	523
Christ and Creation	586
Christianity and the Church	845
Church Congress, The	811
Church Papers in Libraries	107
"Church, The" and "The Churches"	298
Church's Fiscal Policy, The	910
Clergy Pensions and Armaments	943
Discriminate Against Religious Periodicals	107
Dr. Ainslie	586
Dr. Selwyn Retires as "Theology" Editor	331
Eucharist and Other Features, The	6
Evangelism Through Libraries	719
Exposing One's Ignorance	781
Facts and Figures	425
Fifteen Years After: The Breakdown of Peace	41
Fortieth Article, The	6
Funeral of Archbishop Tourian, The	330
German Religious Situation, The	106
"God Save the Church"	521
Goodwin Plan of Sales, The	170
Half-Bishops	553
Has the Peace Movement Failed?	491
Higher Education in Prayer	457
Holding the Line	814
In Lighter Vein	44
Intinction	942
John R. Mott: World Citizen	362
King Albert of the Belgians	524
Last Half, The	385
Lawlessness and Its Remedy	171
Lord Halifax	426
Louisiana Answers the Call	556
Metropolitan Platon	814
Midnight Mass, The	235
Missionary Value of the Church Press	650
Modified Monroe Doctrine, A	363
Mrs. Roosevelt and the D. A. R.	813
Munitions Inquiry Sought by Senator	556
Murder Trust and the Clergy, The	682
New Armament Race, A	618
New Concordat, A	846
"New Tracts for New Times"	297
Now Will Be Told	782
Our Missionary Problem	617
Pittsburgh Answers the Call	524
Placement of the Clergy	74
Preparing for General Convention	683
President and Armaments, The	299
Presiding Bishop's Call, The	384
Profits and Piety	752
"Red Network," The	813
Referendum on War, A	878
Reforming the Calendar	362
Regional Conferences, The	751
Religion in Current Magazines	749
Religion in Germany	458
Religion in World Politics	361
Requiescat	75
Rights and Riots	718
Showing Our Worst Side	203
Some Magazine Features	44
Some Post-Easter Thoughts	719
Spokane and the CWE	650
Standards of the Ministry	264
Syndicated Religious Features	751
Thanksgiving, 1933	105
They That Pass By	649
Thomas T. Lyman	75
Toward a Christian Sociology	263
Three Noted Churchmen	459
Through Doubt to Faith	717
Traffic in Arms, The	42
True Light, The	234
Twenty-Five Years of the Federal Council	201
Twilight Hour of Prayer for Peace	331
Two Reports	43
Understanded of the People	909
Vinson Big Navy Bill, The	426
What Would Jesus Do?	489
Why Christmas?	233
Why "Liberal"? Why "Catholic"?	139
Why Not?	203
Why Not Recognize Russia?	42
Why This Delay?	783
William Cooper Procter	879
Wisconsin and the Liquor Problem	427
Year's Statistics, The	169

CONTRIBUTED ARTICLES

Allen, A. S., Human Relations and Adjustments	Page 725
Atheism, L. A., Life's Mystery and the Christian Answer	689
Baker, Rev. A. E., Biology and Religion	758
(Same) Cameos of Modern Prophets: Bertrand Russell	471
G. B. Shaw	434
H. G. Wells	404
Karl Marx	377
(Same) Freud and Christianity	337
Ballinger, L., Living Christianity (corr.)	680
Barnes, Rev. C. R., Catholic Sociology: Its General Principles	557
(Same) Episcopal Social Work Conference, The	820
Beddows, H. G., The Fellowship of Bethlehem (corr.)	680
Bedinger, Rev. H., "Liberal Catholicism" (corr.)	456
Belknap, R. R., Clergy Numbers (corr.)	648
Bell, Rev. B. I., Confraternity of Teachers, A (corr.)	137
(Same) Ecumenicity	847
(Same) Postscripts to a Preface	625
(Same) Revolt Against Democracy	365
(Same) Sacerdos Loquitur	785
(Same) Three Dictatorships, The	401
(Same) Three Dictatorships, The (corr.)	584
Bennett, Rev. H. R., Lack of Knowledge of the Church (corr.)	392
Bennett, Rev. W., Glad You Like It (corr.)	780
Bennett, Rev. W. L., Dr. Urban's Article (corr.)	136
Bhabha, Rev. S. D., Death of a Great Syrian Prelate, The	696
Bishop, Rev. W. S., "Criticism" and the Old Testament (corr.)	137
Bishops' Pastoral Letter, The	77
Blodgett, Rev. F. B., Home for Churchwomen, A (corr.)	807
Bogert, Rev. H. H., New Fiscal Year, A (corr.)	200
Bowie, Rev. W. R., Life's Divine Significance	120
Bragg, Rev. G. F., Church and the Colored People, The (corr.)	456
(Same) Church and the Colored Race, The (corr.)	780
(Same) Fixing the Point of Contact (corr.)	40
(Same) "Negro Problem, The" (corr.)	616
(Same) Work of One Negro Sister, The (corr.)	168
Brewster, Rt. Rev. B., "New Armament Race, A" (corr.)	680
Bridgman, Rev. C. J., Peace of Jerusalem, The	659
Brookman, Rev. D. M., Photographs of Rectors Wanted (corr.)	648
Brown, E. B., The First Brave Crocus (verse)	654
Brown, Rev. W. McM., Youth Speaks Up	145
Bryan, Rev. H. B., The American Church and England (corr.)	552
Budrow, M. H., Meditation	208
Byron-Curtiss, Rev. A. L., Bishop Jones (corr.)	360
Calver, F. L., Passantide Music	658
Camp, C. B., God the Son (verse)	471
Capers, Rt. Rev. W. T., Clergy Retirement	815
Carpenter, Rev. N., Economic Order, The	635
Case, A. T., Education and the Faith: Educational Ideals	305
Chalmers, Rev. R. S., Problem of Parenthood, The	209
(Same) Three Theories of the Church	721
Cheney, A. F., The Russian Seminary (corr.)	520
Chorley, Rev. E. C., The "Historical Magazine" (corr.)	552
Claffin, C. L., Canon Bell and Fascism (corr.)	488
Clark, Rev. E. H., Correction (corr.)	616
Clinehy, Rev. E. R., Inter-Group Conflicts (corr.)	716
Collins, L. D., Congregational Responses (corr.)	616
Conkling, Rev. W. E., Are Missions Unprofitable?	587
Cox, Rev. W. T., Correction (corr.)	875
Craig, Jr., Rev. C. E., "Preachers Present Arms" (corr.)	296
Cram, R. A., Artist-Crafts, The	959
Creighton, Rt. Rev. F. W., Spanish and Portuguese Churches, The (corr.)	584
Crosby, Rev. J. R., On Genial Hypocrisy	912
Crothers, G. E., Our Obsolete Criminal Law	653
Curtiss, Rev. A. L. B., Preachers and Propaganda (corr.)	40
Dallas, C. H., "Higher Education in Prayer" (corr.)	552
Daniels, E., Gospel According to Edgar Guest, The	295
Darrach, W., Clergyman, General Physician, and Psychiatrist	851
DeVries, Rev. W. L., Canons on Ordination and Preparation	601
Dewart, E. H., Death Cannot Hold Me (verse)	760
Dibble, C. L., Canon on Marriage, The (corr.)	104
Diman, E. S., III, New Hospital at Sagada, Philippine Islands, The	433
Dixon, Rev. S. H., "A Clergy Unemployment Fund" (corr.)	779
Doolittle, D., The C. L. I. D. (corr.)	716
Dunbar, H. F., Faith and the New Psychology, The	333
Dunlap, L. C., Initials in the Church (corr.)	616
Dunphy, Rev. W. H., Suggestions for Lenten Reading	463
Edmund, J., Unemployed Clergy (corr.)	748

Ellsbree, J. F., Union Services of Episcopal Churches (corr.)	Page 168
Enman, W. E., "Songs of Praise" (corr.)	200
(Same) When Is a Hymn Not a Hymn? (corr.)	3
Episcopal Theological School Students, Bishop Jones (corr.)	648
Every Man in His Own Tongue	913
Fay, Mary L., Service Books of the Church	957
Ferguson, Rev. G., Thoughts on the Church-Wide Endeavor	695
Feringa, Rev. N. M., Qualifications of Candidates (corr.)	138
Fifer, H. N., My Wage (verse)	787
Finlay, Rt. Rev. K. G., "Ye are the Salt of the Earth" (corr.)	435
Fletcher, Rev. J. F., Fr. Hamlin's Reply (corr.)	552
Franklin, Rev. P. P. B., "The Anglo-Catholic Movement" (corr.)	648
Frear, J. M., Who Wants War?	881
Frederic Cook Morehouse Memorial Library	339
Freeland, Rev. C. W., Church Services in Manila (corr.)	392
Freeman, Rt. Rev. J. E., Upon the Solemn Midnight Hour (verse)	238
French, M. M., Bishops and Authority, The (corr.)	200
Gavin, Rev. F., Later History of the Oxford Movement, The	13
Gibbs, Rev. U. H., Catholicism (corr.)	360
Gifford, Rev. F. D., Pastoral Calls With a Purpose (corr.)	731
Gilbertson, Rev. A. N., Bishop Eric (corr.)	138
Glenn, Mrs. J. M., Good Neighbor, The	431
Goodwin, Rev. W. A. R., Jamestown—Wil-liamsburg—Yorktown	399
Gowen, Rev. H. H., Church in Japan, The	763
Graham, L. B., Child Labor (corr.)	392
(Same) Child Labor (verse)	599
(Same) Child Labor and the New Deal (corr.)	296
(Same) For Divine Justice (verse)	182
(Same) Septic, The (verse)	19
(Same) Veni, Creator Spiritus (verse)	53
(Same) With One Accord (verse)	816
Grant, Rev. F. C., Some Thoughts on Father Wilbur's "Preface"	371
(Same) Sources of Our Faith and Our Faith in the Sources	51
Gribbon, Rev. R. B., Student Pastors (corr.)	231
Griffith, Rev. G. T., "Weighing" Candidates (corr.)	680
Gwyn, H. B., Emmaus (verse)	886
Hamilton, C. G., Rediscovery of Jesus, The (verse)	210
Hamlin, Rev. J. D., Asceticism and Society	694
(Same) Former Chaplain Speaks, A	503
(Same) Responsibility of the Community, The	9
(Same) Russian Academy, The (corr.)	584
Hammond, L. S., Pay As You Go	176
Hardy, Rev. E. R., The Historical Basis of Liberal Catholicism	269
Harley-Jones, Rev. R., Church in Australia During 1933, The	502
Harris, Rev. R. V. K., Public Address System, A (corr.)	200
Hart, Rev. O. J., Accounting for Church Funds (corr.)	328
Hartshorne, Rev. F. C., Canon on Marriage, The (corr.)	104
Harvey, Rev. B. H., Interest in the Church (corr.)	680
Hastings, Rev. H. S., Opportunities for Church Art in Vestments	953
Haydn, Rev. T., Answering the E. E. S. of the P. E. C. (corr.)	295
(Same) Facts and Figures" (corr.)	488
(Same) "Unemployed Clergy" (corr.)	843
Henriques, Rev. H. E., C. C. C. Camp at Boise, The	8
Hill, Rev. E., Bible Reading Fellowship, The (corr.)	908
(Same) Hymnal, The (corr.)	137
Holmes, Rev. W. H. G., South India Scheme, The	765
Hopkin, Rev. C. E., A Possible Meditation (corr.)	648
Horsfield, F. H. T., "Crismus" (corr.)	296
(Same) Slaves to the Printed Page (corr.)	101
Houston, S. F., "Preachers Present Arms" (corr.)	200
Howard, Rev. F. K., Liberal Catholicism Series, The (corr.)	72
Hull, M. F., The Gift (verse)	236
Huntington, V. E., Awareness (verse)	306
(Same) Dark Night, The (verse)	855
(Same) "Jesus Asleep in the Hay" (verse)	265
(Same) Of Little Faith (verse)	597
Hutson, W., Accidents Will Happen (verse)	456
Jackson, H. C., Advent (verse)	171
Jacobs, Rev. A., For Beloved Travelers (verse)	792
(Same) Hymnal, The (corr.)	136
Jenkins, Rt. Rev. T., It Could Be Done (corr.)	231
Jessup, C. A., "The Revolt Against Democracy" (corr.)	424
Johnson, Rev. D., Student Pastors (corr.)	104
Johnson, Rev. J. M., Ministering in Hospitals (corr.)	908
Joseph, Fr. O.S.F., Ministry of the World, The	493
Keller, W. S., Finding God	759
Kennedy, Rev. C. C., Correction (corr.)	844
Knowles, A. C., Christmas (verse)	272
Korthaus, P. E., In Memoriam—Bishop Burleson (verse)	304
Kuene, H., Our Bodies—Temples of God	788
Lake, V. L., Magic of Thanksgiving, The (verse)	944
Lau, Rev. R. F., Liberal Catholicism and the Eastern Churches	823

CONTRIBUTED ARTICLES

(Continued)

Lawrence, M. S., The C. A. I. L., (corr.)	Page 648
Lawrence, Rt. Rev. W., Charles Lewis Slatery	595
Lee, Rev. A. W. S., Eagles and Turtles	180
Leiper, Rev. H. S., Federal Council, The (corr.)	295
(Same) German Churches, The	109
(Same) German Church Situation, The	204, 181, 236
(Same) German Religious Situation, The	332, 364, 405, 428, 460, 496 533, 592, 652, 724, 784
(Same) New Threat to Christianity in Germany	266
(Same) Review of the German Situation, A	889
(Same) Youth and the German Church	300
Liebler, Rev. H. B., "Reunion" (corr.)	680
Lienau, R. B., One Blessed Communion (verse)	923
Long, Rev. C. S., Rule of Gold, or the Golden Rule, The	691
Luquer, L., St. John's Orphanage, Washington (corr.)	360
Mabey, N., Faith (verse)	622
Macdonnell, Rev. A. H., Priests and Secular Work, The (corr.)	200
Macomb, W. S., Armaments Racket, The (corr.)	231
(Same) "Sacerdos Loquitur" (corr.)	875
Maievsky, V., Serbian Patriarch Among His People, The	663
Mainwaring, H. J., Federal Council, The (corr.)	395
(Same) Liquor Problem, The (corr.)	3
(Same) Prohibition and Temperance (corr.)	844
Manning, Rt. Rev. W. T., Future of the Kingdom, The	49
(Same) Progress of the Cathedral of St. John the Divine, The	945
Martin, Rev. J. Q., "A Clergy Unemployment Fund" (corr.)	780
Martin, Rev. L. F., Placement of the Clergy (corr.)	168
Martyn, R. H., Slouching Postures (corr.)	584
Matteson, S. D., Liberal Catholicism Series (corr.)	231
Maude, Mother Mary, Asceticism and the Religious Life	429
Maxted, Rev. E. G., Hymnal, The (corr.)	231
(Same) Karl Marx and the Class War (corr.)	424
(Same) Socialism and Communism (corr.)	780
(Same) Socialists Knew, The (corr.)	104
McHary, M., "Christ Was the Word That Spoke It" (corr.)	296
McKim, Rev. J. C., "Church in Japan, The" (corr.)	843
(Same) Church in Tokyo, The (corr.)	716
(Same) Eternal Truth (corr.)	168
Menter, F. E., A Pilgrimage to the Shrine of Our Lady at Walsingham	309
Merging of Missionary Districts and Dioceses, The	115
Merritt, R. N., Bounteous Crops and Hunger (corr.)	748
Millard, A. L., Christian Unity (corr.)	780
Moody, W. R., Our Lord In A Garden (verse)	690
Moore, Very Rev. G. G., Charles Palmerston Anderson	853
Moore, J. S., Calendar Reform (corr.)	488
(Same) Necessary Premises to Catholic Thinking	111
Moreland, Rt. Rev. W. H., Church and War, The	48
Morton, Rev. R. K., Beatitudes of Life	619
(Same) Burdens We Bear, The	728
Moss, Rev. C. B., Spanish and Portuguese Reformed Churches, The	529
Mott, Dr. J. R., Russian Theological Academy of St. Sergius, The	661
Moulton, Rt. Rev. A. W., Good Will	528
Mountford, B. F., Church Army Seeks Aides (corr.)	748
Mueller, Rev. A. A., Joins in Protest (corr.)	40
Muller, Rev. J. A., Bishop Schereschewsky (corr.)	328
Myers, Rev. J., Child Labor (corr.)	716
Nash, P. C., United States and the League, The	629
Newbery, Rev. A., Faith and Moral Life, The	205
Nutter, Very Rev. E. J. M., Gapon (corr.)	584
O'Brien, R. M., "Sources of Our Faith" (corr.)	424
Ogden, E. S., Seabury House	730
(Same) Seabury Retreat Association, The (corr.)	844
Oliver, Rev. J. R., Sacrament of Penance, The	525
One Who Knows, Death of Archbishop Macarios, The	623
Page, Rt. Rev. H., Revision of the Hymnal (corr.)	40
Palmer, Rev. R. F., Church of Finland, The (Same) Church Services in the Northern Churches	887
Pearson, Rev. P. C., "20,000 Preachers Looking for a Job" (corr.)	22
Peck, Rev. W. G., Impressions	375
(Same) Place of Bread in the Divine Scheme, The	301
Pedley, K. G., Ballad of Three Gardens, A (verse)	692
(Same) Some Reflections on the Missionary Spirit	697
Perry, Most Rev. J. DeW., Message in Brief, The	395
Persons, Rev. F. S., New Cuba, The	563
Pfaffko, Rev. A. G. W., Inn or Stable?	600
Pittenger, W. N., Catholic and Christian Fact, The	561
(Same) Modern Catholicism and Missions	341

Plenckner, Rev. P. O., German View of the Oxford Movement, A	Page 304
Porterfield, Mrs. S. A., Feeding the Five Thousand (corr.)	138
Post, C. R., Catholicism and Modern Art	949
Powers, T. J., Jr., General Conventions (corr.)	716
Preparing Fit Persons for the Ministry (by Standing Committee of Central New York)	273
Quilby, E. V., Browning's Arguments for Immortality	55
Randall, Rev. E. J., "Sacerdos Loquitur" (corr.)	908
Raue, M., Peace of God (verse)	758
Reckitt, M. B., An Understanding Faith for a World Perplexed	173
Rennell, Rev. T. B., Soviet Russia (corr.)	168
Richardson, D. L., For a New York Hotel (verse)	912
(Same) On the Death of a Tinguian Mountain Boy (verse)	762
(Same) His Spirit (verse)	562
Richardson, Rev. G. L., Four Days in Haiti	953
Richardson, Rev. J. A., Church Grounds, The	995
Robbins, Rev. H. C., Some Thoughts on Confirmation	469
Roberts, Mrs. E. B., Services in Manila (corr.)	328
Roberts, S. C., Union Services of Episcopal Churches (corr.)	168
Robinson, G. L., Two Carols of Christmas	239
Rogers, Rt. Rev. W. L., Disarmament	500
Roots, Rt. Rev. L. H., Christianity and Communism in China Today	307
Roulard, Rev. I. G., A New Fiscal Year (corr.)	136
Saunderson, Rev. J. deB., To Help Our Church Papers (corr.)	104
Schoolbred, J. N., Livingston, Montana, Services (corr.)	138
Scratchley, Rev. H. P., Bookish Language and Plain People (corr.)	616
(Same) Placement of the Clergy (corr.)	231
(Same) Regarding Interpretation of Scripture (corr.)	844
Scudder, V. D., Anglo-Catholic Movement the Next Century, The	589
(Same) "Rights and Riots" (corr.)	779
Sears, W. P., Jr., Cardinal Mercier and Lord Halifax (verse)	427
Sharp, R. H., Chinese Youth in the Crucible (Same) Young Japan in the National Adventure	211
Shepherd, L. V., Thought, A (verse)	375
Sherman, Rev. A. M., "The Church in Japan" (corr.)	843
Sherman, R. B., Holy Thursday (verse)	660
Shipley, Rev. G. E., Save the Children (corr.)	231
Shriver, Rev. G. V. B., Impressions of India	313
Signmund, J. G., Dawn at Bethlehem (verse)	245
(Same) Four Sonnets of the Passion (verse)	651
(Same) Shepherds Worship, The (verse)	245
(Same) To A Pastor Grown Old (verse)	890
Simkhovitch, M. K., Social Action	621
Simkins, Rev. E. C., Poetry (corr.)	844
Simonds, M. S., Answer, The (verse)	764
Simpson, Rev. C. A., Sources of Our Faith and Our Faith in the Sources	16
Smart, A. W., Reverie (verse)	240
Smith, Miss A. T., The C. M. H. in Vermont (corr.)	875
Smyth, Rev. F. H., Natural Science and the Catholic Faith	367
Souder, Rev. E. L., Armaments Racket, The (corr.)	680
(Same) Cross and the Lotus, The	376
(Same) Missions	789
Spencer, Deaconess E. E., Youth Finds the Master	822
Spencer, Rt. Rev. R. N., By Heaven's Air Mail (verse)	244
Spinka, M., Soviet Russia's Religious Legislation	593
Spoer, A. M., The Coming of the Christ Child (verse)	245
Spoifford, Rev. W. B., "Rights and Riots" (corr.)	779
(Same) Talk and a Technique (corr.)	360
Stambaugh, Rev. B. Z., Even Unto Bethlehem	237
Starbuck, M., Comfort (verse)	619
Stern, P. N., Aquia Church Controversy (corr.)	72
Stetson, H. R., Where Have They Laid My Lord? (verse)	694
Stetter, A., In Memoriam (verse)	460
Stevens, Rt. Rev. W. B., Church and the Times, The	688
Stewart, Rt. Rev. G. C., Outstanding Man, The	147
Stewart, Rev. M. B., Freedom and Authority in the Catholic Tradition	241
Stoskopf, Rev. W. B., Tents; Courts; House	119
Stowell, Rev. H. A., Clergy Retirement Age, The (corr.)	168
Street, Rev. C. H., Basis of Christian Ethics, The	177
Studley, Rev. H. E., The First Christmas at St. Peter's Mission, Manila, P. I.	246
Sweet, A. H., Slaves to the Printed Page (corr.)	3
Swezey, P. P., Hymn (verse)	214, 687
Tabb, J. S., Confided (verse)	788
Taylor, Mrs. E. W., Trinity, Boston, Neighborhood House	662
Taylor, Rev. M., New England Synod, The (corr.)	72
Thomas, N., Is Peace Possible?	276
Thompson, E., Jr., A Russian Problem (corr.)	328
Toop, Rev. G. H., Prophets	684
Townsend, Ven. J. H., Hola, Amigos de Cuba!	149
Tucker, Rev. I. St. J., Christian Communism (corr.)	844
(Same) Correction, A (corr.)	552
(Same) House of Bishops on War, The (corr.)	168
Tyler, E. S., The Holy Communion (corr.)	552
Unemployed Priest, Church and the Laborer, The	598

Urban, W. M., Need of a Catholic Philosophy Today, The	Page 79
Vernon, Rev. F. L., Life of Prayer, The	461
Voris, J. R., Save the Children (corr.)	807
Wallace, H. A., Prophets: Progressive Independents, The	599
(Same) Statesmanship and Religion	267
Walters, Mrs. O. M., Poetry (corr.)	748
Washburn, Rt. Rev. B. M., Admission of Men to the Ministry, The	817
Washburn, Rev. L. C., Bishop William White	497
Watson, L. C., Bishop Jones (corr.)	616
Weed, Rev. E. D., "Higher Criticism" (corr.)	328
Wendel, B. P. A., "Modern Scholarship" (corr.)	231
Wetklo, Rev. O. J. P., Clergy Unemployment Fund, A	729
(Same) "Death of Archbishop Macarios, The" (corr.)	716
White, Rev. E. G., Religious Training Statistics (corr.)	843
(Same) "The Living Church" (corr.)	456
Widdington, Rev. P. E. T., Armaments Racket, The	45, 83
Wigram, Rev. W. A., Balkan Problems	343
(Same) Developments in Eastern Orthodoxy	437
(Same) Problems in Jerusalem and Greece	277
Wilbur, Rev. R., Postscripts to a Preface	625
Williams, Rev. G. M., Liberal Catholicism and Modernism	141
Williams, Rev. W., Revival of Liturgical Music in England, The	883
Williamson, Rev. T. J., "Military Mind," The (corr.)	584
Wilson, Rt. Rev. F. E., Reunion	755
Woodruff, C. R., Business	144
(Same) Motion Pictures and Youth	501
(Same) Oxford Movement and Social Practice, The	655
(Same) Rise of the City, The	311
(Same) Social Work	213
(Same) War?	921
Woodward, F. G., Arbutus at Shrine Mont (verse)	923
Wooley, M. E., People and the Peace Movement, The	499
Young, Rev. C. H., Church's Opportunity in the Training of Youth, The	397
Zernov, Dr. N., Orthodox Church in the Balkans, The	761
Zilka, Dr. F., Christianity in Czechoslovakia	793

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

PAPER COVERED BOOKS

- MARTIN W. BARR, M.D., & E. A. WHITNEY, M.D., Elwyn, Pa.:
Preventive Medicine and Mental Deficiency.
- E. A. WHITNEY, M.D., & MARY McD. SHICK, M.D., Elwyn, Pa.:
Some Results of Selective Sterilization.
- E. A. WHITNEY, Elwyn, Pa.:
Eugenic Sterilization. The Control of Feeble-Mindedness. Selective Sterilization.
- MARTIN W. BARR, M.D., Elwyn, Pa.:
The Asexualization of the Unfit.
- VERLAG ERNST REINHARDT, Munchen, Germany:
Israel und Kirche Christi. By Friedrich Heiler. Marks 2.40.

W. Virginia Conference Instructors Named

JACKSON'S MILL, W. VA.—The sixth summer conference of the diocese of West Virginia will be held here from June 18th to 23d. Instructors include Bishop Gravatt of West Virginia; Bishop Strider, Coadjutor of West Virginia; the Rev. Edwin R. Carter, Christ Church, Petersburg, Va.; the Rev. C. W. Brickman, Christ Church, Fairmont, W. Va.; the Rev. E. M. Tasman, Buffalo, N. Y.; the Rev. Dr. C. C. Roach, Bexley Hall; the Rev. Ernest Piper, St. Bartholomew's Church, New York; the Rev. H. L. Doll, Church of the Epiphany, Washington, and Miss Edna Eastwood, Church of the Holy Communion, South Orange, N. J.

Massachusetts Bishop Asks Additional Gift

Supplement to Pledge Would be Given to Meet General Church Deficit; Churchmen Get Request

BOSTON—Bishop Sherrill of Massachusetts has written a letter to every member of the diocese of Massachusetts, asking for a gift additional to any present pledge in order that the large deficit facing the general Church may be met and danger to the missionary cause averted.

California Children at Service
SAN FRANCISCO—The annual colorful Service of Offerings for the Church schools of the diocese of California was held at Grace Cathedral May 12th. Led by the cathedral choir, 350 boys and girls with various costumes of many colors, crosses and banners, marched singing up the aisle. Bishop Parsons of California was the speaker.

Observes 22d Anniversary
ALBANY, N. Y.—The Rev. Charles C. Harriman, rector of St. Peter's Church here, celebrated his 22d anniversary as rector May 6th. A feature of the anniversary Holy Eucharist was the use of the historic Queen Anne Communion service sent to "her gracious Majesty's Indian chapel of the Onondagas" more than two centuries ago.

Organ Memorial to Rector
OAKLAND, CALIF.—St. Paul's parish has awarded a contract for an Austin organ as a memorial to Dr. Alexander Allen, for many years rector of the parish. The cost is to be \$15,000 fully subscribed by members and friends. The Rev. A. Ronald Merrix is the present rector.

Country Outing
NEW YORK—Dr. Victor Logan, physician for St. Luke's Home for Aged Women, and Mrs. Logan planned a country outing for the ladies living in the Home, on May 11th. In specially chartered buses, they were conveyed to the home of Dr. and Mrs. Logan in Westfield, N. Y., where they spent the day.

Bishop Littell California Visitor
SAN FRANCISCO—Bishop Littell of Honolulu was a visitor at Grace Cathedral on his way to the synod of the province of the Pacific at La Jolla.

Georgia Church Receives Cross
JESUP, GA.—A beautiful wooden processional cross has been given to St. Paul's Church by Leonard Surrency, crucifer.

Western Colorado Clericus Formed
DENVER—The clergy of western Colorado have formed a Western Colorado Clericus.

Memorial to Late Lord Halifax Is Planned in York Minster

LONDON—The Church's memorial to the late Lord Halifax, which is being organized by the Church Union, will take the form of a new high altar and the enrichment of the sanctuary at York Minster.

The complete scheme will include the provision of a reredos, richly gilded and painted, longer and lower than the present reredos, the re-distribution of the floor space in the sanctuary, some decoration work upon and near the existing stone screen at its east end, and the requisite ornaments and furnishings.

The Archbishops of Canterbury and York have expressed their intention to contribute to the fund.

The first meeting of the Council of the Church Union was held recently when it was announced that the Bishop of Bradford has joined the Union. He was elected an episcopal vice-president.

Bishop Abbott's Anniversary Observed

LEXINGTON, KY.—The fifth anniversary of the consecration of Bishop Abbott, diocesan, was observed by the diocese of Lexington May 15th. The Bishop celebrated the Eucharist in Christ Church here at 10 A.M. A luncheon in his honor was attended by 256 people.

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